The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOLUME XX. NO. 45.—WHOLE NUMBER 1033

PUBLISHED FOR THE PROPRIETOR,

NEW-YORK, SATURDAY, JANUARY 4, 185[illegible]

AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ Public Worship Is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M
" St. Luke's Church, 8 "
" Church of the Annunciation, 9 "
" Church of the Holy Communion 8 " " "
On Fridays, evening Prayer, with Lecture at, 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" Emmanuel Church, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M:
" Church of the Holy Apostles, . . 9 "
Church of the Transfiguration, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" Grace Church Brooklyn Heights, 9 " 4 "

Calendar for January.

5. Second Sunday after Christmas. The Collect, Epistle, and Gospel for the Circumcision are to be used.
6. The Epiphany, or the Manifestation of Christ to the Gentiles.
12. First Sunday after the Epiphany.
19. Second Sunday after the Epiphany.
25. The Conversion of St. Paul.
26. Third Sunday after the Epiphany.

FEBRUARY.

2. Purification of the Blessed Virgin Mary, and Fourth Sunday after Epiphany.
9. Fifth Sunday after Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St. Matthias the Apostle.

Poetry.

For the Churchman.

"Emmanuel—God with Us."

Gospel for Sunday after Christmas.

Quickly now to Bethlehem hie:
See descended from the sky,
Meek, content with men to dwell,
"God with us, Emmanuel."

When the Law to man was given,
God, in awful voice from heaven,
Spake 'midst thunder: earth did shake;
Well might trembling sinners quake.

Far more tranquil and serene
Is at Bethlehem the scene,
Gospel days that ushers in,
Quiet without and peace within.

In an humble virgin's Child,
Gentle Babe with features mild,
Him behold, of all the Lord,
Son of man and God adored.

Come to speak with human voice
Truths which human hearts rejoice,
Still through all will ever shine
Power, authority Divine.

While He'll neither strive nor cry
Nor His voice lift up on high,
Light He'll pour on sightless eyes,
Bid the lifeless clod arise.

Of each law He gives as Lord
Pattern bright will He afford:
Every want, and pain, and woe,
Every trial of man, He'll know.

Tried, He can for sorrows feel;
Tried, unsinning, sin can heal;
As a man for man can pay
Debt, no man could wipe away.

He, like those He came to save
Entering the gloomy grave,
Scarce will have its threshold trod,
Rising proved the Son of God.

Finished when His work below
To His native skies He'll go,
To complete the gracious plan,
Mediator, God and Man.

But to earth will He return
While doth earth around Him burn,
To Him now the judgment given.
Son of man and Lord of heaven.

Z.

Selected Matter.

From "A Plain and Friendly Warning to the People of England," in the English Churchman.

"Now, then, I hope you see this matter clearly; and I trust that you will watch Lord John's *deeds*, and see how far they answer to his *words*. If he is honest and earnest, he will allow the Bishops and Clergy of the English Church their rights, and liberties, to *at least* the same extent that he allows those of Popish Bishops and Clergy. If he allows the English Papists to have *twelve* Bishops (in order to get men and women away from our Church) he will surely allow us to have an equal proportion of Bishops, in order to guard and watch over the Protestants of the country. *I ask you to judge Lord John Russell by this Test*, and not allow him to blind your eyes to plain facts

"And especially I would warn you against allowing him, or any one else, to set you against any particular class of the Clergy. Some are doing this very much at public meetings just now, and 'loud cheers' are often given to observations which are quite inconsistent with the Bible and Prayer Book. Whether you are Churchmen, or whether you are Dissenters, *there is only one safe rule* by which you can judge of the honesty and faithfulness of a Clergyman of the English Church, whatever *party* he may belong to, and *whatever name* he may be called by. *Ascertain for yourself by good evidence, and not by mere rumour, hearsay, or gossip*, what he *does*, and what he *says*, in his *public ministrations*, and what he publishes in books; and *try* each and all of his doctrines, practices, and precepts, by the Book of Common Prayer, which he has solemnly vowed to abide by, and follow, in all such matters, and which, therefore, even Dissenters admit he is bound to abide by, *so long as he holds the office of a Clergyman*. If a promise between man and man is held binding, surely a *vow* between a man and the Church must be so. In ninety-nine cases out of a hundred, you may decide all disputed points and questions by this simple method. There are some few points in which the Prayer Book is silent, or in which the Canons of the English Church, or the usages of the Church, from old times, have to be considered. For instance, bowing at the name of Jesus, to show our belief that He is God the Son, as "the Man Christ Jesus," is commanded in the 18th Canon. Turning to the East, whenever the Creed is publicly said, is an old custom of the Church, because the Gospel came to us from the East. The Services for certain State Anniversaries, not having been sanctioned, in their present state, by the Convocation, the Parliament, and the Sovereign, are not, in reality, a part of the Prayer Book, so that a Clergyman is not bound to use them. At the beginning of the Prayer Book, we are told that "such Ornaments of the Church, and of the Ministers thereof, at all times of their ministration, shall be retained, and *be in use*, as were in this Church of England by the authority of Parliament, in the second, year of King Edward the Sixth;" but no particulars are given, so that before we approve, or disapprove of any questionable Ornaments in Church, we must ascertain whether they were legal at the time alluded to, because that is the plain law and rule which the Prayer Book sanctions and enjoins. Now that, by that law, the Preachers wore a surplice, or sometimes another garment, but certainly *not a black gown*, (which is quite a modern thing) and that there were candles on the altar (to signify that Christ was the True Light that came into the world) is, I believe, as certain as that the Bible and Prayer Book are used in the Churches. Consequently, however much we may have been prejudiced against them, we cannot say or do anything against them without opposing the law of the Church. And if we try to force the Clergy to break the law of the Church in such matters, we have no security that some of them may not be tempted to break the law in other and more important matters, and thus we shall open the door to Popery and all other evil things. Moreover, if the law of the Church may be broken, so may the law of the land. Once allow that promises, and vows, and oaths, and laws, may be broken, (which is just what Popery allows when its interests may be served by breaking them), and neither business nor social engagements, nor life, nor property, will be secure. If one breaks the law a little, others will break it much. It is this which has produced such differences and divisions in the Church of England, of which the Pope has taken advantage; and we shall never get right again until the English people, and the English Clergy, have the good sense, and the good faith, to strictly follow the Book of Common Prayer, without omission or addition, (beyond what I have alluded to) in spite of all their own, or other people's private fancies, or prejudices. Read the Prayer Book carefully, from the title-page, to the end of the Service for the "Consecration of Bishops" (which is in fact the end of the Book, so far as the Laity are concerned), and you will understand manythings which now appear strange, and even foolish and wrong, in your eyes. Read also the Thirty-nine Articles, and the Canons, which you may buy at a small cost, at the Depot of the Christian Knowledge Society, 62 Great Queen-street, Lincoln's-Inn-Fields; No. 4, Royal Exchange; and in most large towns.

"I trust I have said enough to induce you, when you say "*No Popery*," to add "*No Tyranny*"—no forcing the Clergy to break vows, and oaths, and laws—no abusing of them because they obey what they have promised to obey. I say not a word in favour of those Clergy who *go beyond* or *fall short* of what they have promised. *Both* help the Pope.

"But it is time that I turned your attention to the other of the two notable personages who, as I said, are throwing dust in your eyes—namely, the Pope. The Popes had been doing this for a good many centuries, and the people of England were for a long while so blinded by it that they allowed the Pope's servants to lead them wherever they pleased. But, by God's blessing, our ancestors, about three hundred years ago, were enabled to get the better of it, and we should probably have had none of it now, had not the Pope, and his friends in this country, in 1829, succeeded in again throwing his dust in the eyes of the nation, so that we allowed the Pope's servants to get into our Parliament, to help to make laws for *themselves*, and for (or, rather, against,) *our Church!* In all this, Lord John has always been very busy, helping the Pope and his friends, and now we are reaping the fruits of it. Give the Pope an inch, and he is sure to take an ell. Popes have always done this, and always will do it, whatever they may *say* when they are seeking to persuade you to give them the inch. In 1829, they asked simply to be admitted to Parliament like other people, and then they would be so contented and quiet—they would do no harm to our Church, and they were not to give their Bishops the titles of any of the Bishops of England or Ireland. Now, what has happened since? Discontent, agitation, encroachment, sedition, rebellion, altar-denunciations, O'Connellism, the titles of the Irish Bishops openly seized upon by Roman Bishops, and their rightful owners derided as impostors,—and we now have the Pope dividing all England into Dioceses, and giving them to an Archbishop of Westminster, and twelve Bishops of his own making, to reside in England, and pledged to honour and obey the Pope before our Queen, or any other person on the face of the earth, and to treat our Church as a sham Church; our Bishops and Clergy as rank impostors and heretics, without any religious authority! We have allowed the Pope to get in the thin end of his wedge, and he has been ever since trying, little by little, to drive it *home*; and he *will* drive it home, if we are not more watchful and cautious towards him and his servants; and if we go on quarrelling among ourselves about surplices and candlesticks, each man doing things in his own way, and not in the way ordered by the Church. *No man pleases and helps the Pope more than a Churchman who ignorantly or carelessly disobeys, and speaks against, the plain language, practices, and rules of his own Church.* The Pope delights in such a man, especially if he be a Clergyman, or one who speaks at public meetings, and spreads his opinions among the people. Romanists make a very useful handle of this in persuading people to leave, or to despise the Church of England. They say "The Clergy and Laity of the English Church are so ignorant, or so careless, that they neither know, nor care, nor obey the Doctrines, Practices, and Laws of their own Church; they will call things 'Popish,' which are plainly taught and enjoined in their own Prayer Book; and many of their Clergy say and do just what they like, although they are solemnly pledged to follow one fixed uniform rule." How foolish all this makes us look, and how it injures our Church! It is *known* that Mr. Gorham, and other inconsistent Clergymen like him, have, in this way, been the means of helping the Pope to get many persons away from our Church to Popery.

"Now, let me beg of you, my countrymen and fellow-Churchmen, to be very careful on this point, and not do any thing to help the Pope, by thoughtless *words* or *deeds* about Church matters, which he can show to be inconsistent with our own Prayer Book. If you call yourselves English Churchmen, show him that you are *thorough* English Churchmen, and he wont touch you. It is only half-and-half English Churchmen—men half inclined to Popery or to Dissent—that he is able to entice away from the English Church. I believe that a thorough English Churchman, and a thorough English Dissenter, (one who believes the Church quite wrong, and himself quite right,) are the two classes least likely to become Papists.

"But it may be well to furnish you with some simple means of defending yourselves from the dust which the Pope is trying to throw into your eyes, in establishing these Roman Bishops in our land. He claims the right to do this upon the following grounds.—That our Blessed Lord and Saviour gave the Apostle St. Peter the right and power of governing and ruling the whole Church from one end of the world to the other; and that St. Peter left this right and power to the Bishops of Rome, who now style themselves Popes, and claim to rule over every Christian man, woman, and child throughout the world; and if any one refuses to acknowledge and submit to this claim, the Pope declares him to be a heretic, and without any chance of being saved. Now, let us go to the Fountain Head upon this subject, and see what is said in God's Holy Word, which was inspired by God the Holy Ghost. We shall there find what God the Son, our Blessed Lord and Saviour, the Head of the Church, Himself said upon this momentous subject:

"And there was strife among them (the twelve Apostles) which of them should be accounted the GREATEST. And He (our Blessed Lord) said unto them, The Kings of the Gentiles exercise Lordship over them; but YE SHALL NOT BE SO. IT SHALL NOT BE SO AMONG YOU."

"Call no man your Father upon the earth; for ONE is your Father which is in Heaven.—Neither be ye called Masters, for ONE is your Master, even Christ, and *all ye are brethren.*".

"Now how mercifully, and how *exactly* does God's Holy Word here provide us with the means of denying the Pope's claim to be "the greatest," and to be THE "*Father*" of the Church, for that is the very meaning of the word "*Pope!*" Our Lord tells the Apostles that they have but *one* Master, and that He is that Master. The Pope says that St. Peter was their Master, and that the Popes have succeeded to the Mastership of St. Peter. So that, if we believe the Pope, we must actually disbelieve our Lord's words, and assert that there are *two* Masters, and not "*one*," only, or that the Pope, and not Christ, is our "one" Master. But what is so surprising is, that St. Peter himself never claimed to be the "greatest" among the Apostles, nor did the Apostles account him the greatest, for St. Paul on one occasion, "withstood him to the face, because he was to be blamed" (Gal. ii. 11); and St. Paul also declared that he was not in anything behind any of the Apostles. If we refer to the Acts of the Apostles, and to the Apostolic Epistles, we find St. Paul occupying a far more prominent place, and writing far more extensively, and *authoritatively* than St. Peter.

"What is even more surprising, the first Bishops of Rome never claimed to be the "greatest" among the Bishops: they ruled in their own Diocese of Rome, and left other Bishops to rule in their respective Dioceses. It was a Bishop of Constantinople, who first assumed to be "greatest;" and what said the Bishop of Rome to this? Did he say that the Bishops of Rome were the "greatest?" No such thing. He said that *whoever* assumed the title "Universal Bishop," (which is just what the Popes now do) was the fore-runner of *Anti-Christ*. This was about five hundred years after the death of St. Peter; so that, at all events, the Bishops of Rome were a very long while finding out that they succeeded St. Peter as Universal Bishop of the whole world. And if men and women could be saved during these five hundred years, without acknowledging the Bishop of Rome as "Universal Bishop," why cannot they be saved *now* without doing so? God's Word, and the practice of the Church for five hundred years, are clearly against the Bishops of Rome. What new discoveries have there been upon this subject?

"Thus we see that the Pope's claims to be the "greatest," and the Universal Bishop over *all* Christians, and all Churches, is quite contrary to Scripture, and was denounced as Anti-Christian by Gregory, one of the Bishops of Rome, whom Romanists now pray to as a Saint. In the Calendar of Saints, who are *prayed* to by the Pope and his servants, we find St. Cyprian and St. Alban. Now, St. Cyprian says, "All the Apostles were equal in power and all the Bishops are also equal." We say the same as these two Saints, and *because* we say so the Pope CURSES *us*, while he *prays to them!* St Alban was the first martyr of the English Church, and long before the Bishops of Rome had anything to do with our Church. If Romanists acknowledge St. Alban as a Saint, in our Church, in spite of his having had nothing to do with the Bishop of Rome, on what ground do they assert that *our* having nothing to do with the Pope, of itself prevents the *possibility* of our being saved! But the Pope professes great reverence for the Councils of the whole Church—that is, large meetings of Bishops and Clergy from all the Churches.—Well, none of them have acknowledged the Pope as Universal Bishop; on the contrary, they have said that all the Churches are to remain under their own Bishops, as they were when originally planted. Now, the Bishop of Rome had nothing to do with the English Church for hundreds of years after it was planted. We had our own Church, our own Bishops, and our own Martyrs, and Saints, quite independent of the Pope. After the Churches had disputed, and separated from each other, the Pope got (or forced) the Bishops and *some* of the Churches to let him be "Universal Bishop;" and when some of the English Bishops were persecuted and killed by the invaders, the Pope was able to get a footing in this country, and kept it, for many centuries, thereby greatly corrupting our Doctrines and Practices. But, at the Reformation, we denied that he was "Universal Bishop," we threw off his yoke, and his corruptions, and *once more*—not for the first time, remember—our Church stood forth *independent*, as she had been for five hundred years, and with just the same Creeds as she formerly had when she was independent—namely, those which the Bishops and Clergy of *all* the Churches had agreed to, in early times, before those Churches separated. Whereas the Popes have made great additions and corruptions to those Creeds, for which they have got the sanction of only *some* of the Churches. We have the Creeds of the *whole* united Church, without addition or omission. The Church of Rome has only *part* of the Church in favour of her additions and corruptions.

"I have dwelt a good deal upon the Pope's claim to be "Universal Bishop," because this is the *foundation* of Popery, and the foundation upon which the Pope claims the right to send Bishops to this and every other country in the world. Nay, if we discovered people in the moon, and other planets, and could get there to make Christians of them, the Pope would assert that even they were bound to accept him as "Universal Bishop," on pain of being shut out from the Kingdom of God. Romanists tell us that if we believe all their doctrines except this, we should be entirely lost for denying this one point, which, as I have shewn, is wholly opposed to our Lord's own words, the words and deeds of St. Paul, the words of St. Cyprian, and of St. Gregory, Bishop of Rome, the example of St. Alban, and the judgment of Councils of the *whole* Church. And it is with such facts as these that we must meet Romanists, and destroy the false *foundation* upon which the Pope claims to interfere with us. It is all very well, and very right, to show their other corruptions in Doctrine and in Practice—the refusing the Laity the wine in the Holy Communion; the idolatrous Worship of the Blessed Virgin, and of the Bread and Wine in the Communion: Prayers in an unknown language, &c., &c,; but, until we can persuade them that the Pope *usurps* the name and power of "Universal Bishop," we shall never do much good with them. So long as they regard him as the one "Master," and the Lord over all Bishops, Clergy, and people, and as the "Vicar of Christ," they will think that all is right which he sanctions, and they will believe themselves bound to do whatever he tells them to do, whether it concerns the English Church, the English State, or the English people.

"Dr. Wiseman, and the other Romish Bishops, servants of the Pope, are now endeavouring to throw dust into your eyes, in order to make you believe that this new movement of the Pope is simply a *religious* question. It is no such thing. The Popes have so mixed up religious and political matters that is impossible that Romanists can separate them. They regard it as a religious duty to obey the Pope, and, if the Pope gives them an order concerning quite a political matter, they think it a religious duty to obey him; and in this way all things become religious matters in their eyes. Oaths to their Sovereigns, and all kinds of promises and vows, may be broken, if the Pope tells them to do it for the support of his claims and power. The Pope excommunicated our Queen Elizabeth, which would have been simply a "religious" question, but he *released her subjects from their oaths of allegiance to her*. And I believe that the Popes still do the same by all English Sovereigns, and that they hold the obligation of oaths made to "Protestants" as very light when they clash with the Pope's interests. Let the Pope cancel, or withdraw, this Excommunication, and these Releases from oaths and vows, and we shall then be able to give some credit to Roman Catholic declarations of loyalty and good faith. At present we must regard them as so much dust thrown in our eyes. Let it also be plainly shown what oaths Dr. Wiseman, and the other Roman Bishops, have taken with regard to our Church, our Sovereign, and our people. If we cannot obtain all this, we must *take care of ourselves*, and make such laws as will enable us to prevent the servants of the Pope from deceiving and injuring us.

"As a preliminary step, it would be well if the Queen were to issue a Commission to certain learned men, to search out, and report, the most dangerous precepts laid down, or recognized by Popes, and Doctors, of the Roman Church, with regard to Oaths, Vows, and Promises, made to "Protestants;" and also in respect to the torture of the bodies, and the taking of the lives and property of "Protestants," where the Pope's or the Church's interests are concerned. Let Dr. Wiseman report upon this Report, pointing out anything falsely alleged, and specifying what have been repealed, and by whom. But he must give us *proofs* of what he asserts. We should then be able to judge how far the servants of the Pope *can* be good and safe subjects, *upon their own principles.*

Communications.

For the Churchman.

Regeneration—"Evangelical" Views.

Mr. Editor—If men who appropriate to themselves the title "Evangelical" were always consistent in their belief, if they always upheld the same principles, their stability would command respect, however their *wisdom* might be questioned.[*] But if, unmindful of the truth, that "Jesus Christ is the same yesterday, and to-day; and for ever," they suffer themselves to be "tossed to and fro," and to contribute to-day to the ardent support of what they lately denied, they show that they are wanting in one of the essential characteristics of the believer who is going on to the measure of the stature of the fulness of Christ; (*Eph.* iv.) their claims to our confidence as Christian teachers and Christian learners become invalidated, and their pretensions to high-toned spirituality can only be regarded as partizan devices to catch the unwary.

The inconsistency of certain members of the Evangelical Party has at different times been exhibited in the columns of the *Churchman*. Another illustration may be furnished in the published writings of the present Bishop of Ohio, who for more than a quarter of century has been the advocate of what he is pleased to style Evangelical views.

A few months after Bishop Hobart sailed for England in 1843, a letter signed Μαρτυρ appeared in the London Christian Observer, the organ of the Evangelical or Calvinistic party in that country. It was carried from the U. S. by a gentleman of "high official station," who was believed to be our Minister at the court of St. James, and its author was declared to be "a most respectable American Episcopalian Clergyman, and distinguished preacher." The object of the writer was to compliment the Christian Observer—to put the good people of England upon their guard, lest that they should suppose that the theology of such divines as Bishops Hobart and Dehon, and Dr. Jarvis, was either scriptural, or universally upheld among Churchmen here—to eulogize William Jay, Esq., who, in a recent letter to Bp. Hobart, had *excited the gratitude of all the lovers of this blessed cause*, viz. the distribution of the Scriptures without the Prayer Book,—and to make known the fact of an Evangelical "distinction" existing on this side of the Atlantic. I quote a few passages. "Your late review of the character and sermons of our lamented Dehon, while it did not hesitate to mark the subjects in regard to which we cannot help agreeing with you, that heavenly-minded prelate was *evidently erroneous* in his theological views, was . . full of candid and liberal remark, &c."—"There is one distinction among the Clergy . . . . that embraces and connects almost all others;" "I mean that distinction . . . . by which, to a certain portion . . the name of *Evangelical* is particularly appropriated."[†] "We sometimes notice . . . that the precise condition of the Episcopal Church in the U. S. is not generally known among our transatlantic brethren." (For example, it is said, the English suppose that the Rev. Dr. Jarvis's Sermon on Regeneration expresses the prevailing opinions of the Clergy in the P. E. Church of America.) "Now, Sir, so far from the sermon of Dr. Jarvis being an expression of our prevailing opinions, its leading and characteristic idea of the meaning of the scriptural term Regeneration is as new to the minds of Episcopalians here, as it can be to their brethren in England." "The manner in which the doctrine of regeneration is displayed in the sermon in question, 'is inadequate to the infinite importance of the souls of men, and the extreme danger of a formal, worldly, and lifeless Christianity.'" "The *opponents*" of "baptismal regeneration" "would have the *infinite* distance between all outward things, all ordinances, sacraments, ceremonies, and that inward and spiritual grace whereby the recipient dies unto sin and lives unto righteousness more distinctly proclaimed, more plainly pointed out, more peremptorily insisted on," &c. &c. (*C. Observer, Nov.* 1823)

The writer of the above letter was the Rev. Charles P. McIlvaine, then a young Presbyter of the Diocese of Maryland.[*]

In the year 1838 the Rt. Rev. Bp. McIlvaine published two volumes of "Select Family and Parish Sermons," which he denominated "'Evangelical Discourses;" with an original "Preliminary Address." In the preface to this selection he spoke of the "decided and elevated spirituality of mind" "of a large and rapidly increasing *class* of the Clergy of the Church of England;" and in his Preliminary article he addressed "parents on the religious training of their children," admonishing them that "there must be [on their part] a right understanding of the whole matter as 'a work of faith.'" The following are some of his remarks.[†] "Infants as well as adults" "become thereby," [i. e. by baptism] "literally members, not of any particular Church, but of the Church Catholic—the Universal Church, the 'Body of Christ;' and no subsequent advancement, either in grace or fellowship, can make them in respect to visible relations, more completely members." "The *privileges* are an investiture with the promises of the Christian covenant; such as union with Christ, adoption into the family of God, and the inheritance of heaven. The *grace of baptism* (or that of which the water is the sign,) is a 'death unto sin, and a new birth unto righteousness,' a real, not a relative change." "Baptism *into the Church* is baptism *into Christ*; in other words, it is the outward and visible expression of that inward and spiritual act of a believing soul, by which the sinner embraces the Lord Jesus as all his hope and portion." "*If God* [said Matthew Henry] *has wrought any good work in my soul, I desire with humble gratitude to acknowledge the moral influence of my infant baptism upon it.*" "We have dwelt thus upon the subject of baptism, because we regard it as of fundamental importance to the whole matter of religious training." "We regard baptism as not only the first act in the nurture of the Lord, but the *seminal* act, wherein the whole principle, according to which all the subsequent training shall be regulated, is pledged and established, &c." "The child is a member of the Church; his training must be as becometh such a connection."

In the year 1847 the Rt. Rev. Bp. McIlvaine republished in this country Carus's Memoir of the Life of the Rev. Charles Simeon, M. A., and prefixed an Introduction to show how highly he valued the labours and writings of that "Evangelical" Divine. On pages 172, 173 of the American edition, I find some extracts from a sermon of Mr. Simeon, containing "the deliberate expression" of his "sentiments" on a subject which, says Mr. Carus, "has unhappily given rise to much painful controversy in our Church." The following is a copy.

"In the Baptismal Service we thank God for having regenerated the baptized infant by his Holy Spirit. Now, from hence it appears that in the opinion of our Reformers regeneration and remission of sins did accompany baptism. But in what sense did they hold this sentiment? Did they maintain that there was no need for the seed, then sown in the heart of the baptized person, to grow up, and to bring forth fruit; or that he could be saved in any other way than by a progressive renovation of his soul after the Divine image? Had they asserted or countenanced any such doctrine as that, it would have been impossible for any enlightened person to concur with them. But nothing can be conceived more repugnant to their sentiments than such an idea as this; so far from harboring such a thought, they have, and that too in this very prayer, taught us to look unto God for that total change, both of heart and life, which, *long since their* days, has begun to be expressed by the term—regeneration. After thanking God for regenerating the infant by His Holy Spirit, we are taught to pray, 'that he, being dead unto sin, and living unto righteousness, may crucify the old man, and *utterly abolish the whole body of sin*:' and then declaring that total change to be the necessary mean of his obtaining salvation, we add, '*So that* finally, with the residue of thy Holy Church, *he may be* an inheritor of thine everlasting kingdom., Is there, I would ask, any person that can require more than this? or does God in his Word require more? There are two things to be noticed in reference to this subject; the *term*, regeneration, and the *thing*. The *term* occurs but twice in the Scriptures; in one place [*Titus*, iii, 5,] it refers to baptism, and is distinguished from the renewing of the Holy Ghost; which, however, is represented as *attendant* on it: and, in the other place, [*Mat.* xix, 28] it has a totally distinct meaning unconnected with the subject. Now the *term* they use as the Scripture uses it; and the *thing* they require as strongly as any person can require it. They do not give us any reason to imagine that an adult person can be saved, without experiencing all that modern divines have included in the term—regeneration; on the contrary, they do, both there, and throughout the whole Liturgy, insist upon the necessity of a radical change both of heart and life. Here, then, the only question is, not whether a baptized person can be saved by this ordinance without sanctification; but whether God does always accompany the sign with the thing signified? Here is certainly room for difference of opinion; but it cannot be positively decided in the negative; because we cannot know, or even judge, respecting it, in any instance whatever, except by the fruits that follow: and therefore, in all fairness, it may be considered only as a doubtful point; and, if we appeal, as we ought to do, to the Holy Scriptures, they certainly do, in a very remarkable way, accord with the expressions in our Liturgy. St. Paul says, 'By one Spirit are we ALL baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to *drink into one Spirit*;' and this he says of all the *visible* members of Christ's body.[‡] Again, speaking of the whole nation of Israel, infants as well as adults, he says, 'They were *all* baptized unto Moses in the cloud and in the sea, and did *all* eat the same *spiritual* meat, and did *all* drink the same spiritual drink; for they drank of that *spiritual* rock that followed them; and that *rock was Christ*.'[*] Yet, behold, in the very next verse, he tells us, that 'with many of them God was displeased, and overthrew them in the wilderness.' In another place he speaks yet more strongly still; 'As many of you,' says he, 'as are baptized into Christ, *have put on Christ*.'[†] Here we see what is meant by the expression 'baptized into Christ;' it is precisely the same expression as that before mentioned, of the Israelites being 'baptized unto Moses;' (the preposition εις is used in both places;) it includes all that had been initiated into his religion by the rite of baptism; and of them universally does the Apostle say, 'They have put on Christ.' Now I ask, Have not the persons who scruple the use of that prayer in the Baptismal service, equal reason to scruple the use of those different expressions? Again; St. Peter says, 'Repent, and be baptized, every one of you, for the remission of sins;'[‡] and, in another place, 'Baptism doth now save us.'[§] And speaking elsewhere of baptized persons who were unfruitful in the knowledge of our Lord Jesus Christ, he says, 'He hath forgotten that he was purged from his old sins.'[¶] Does not this very strongly countenance the idea which our Reformers entertained, That the remission of our sins, as well as the regeneration of our souls, is an attendant on the baptismal rite? Perhaps it will be said, that the inspired writers spake of persons who had been baptized at an adult age. But if they did so in some places, they certainly did not in others; and where they did not, they must be understood as comprehending all, whether infants or adults; and therefore the language of our Liturgy, which is not a whit stronger than theirs, may be both subscribed and used without any just occasion of offence."[||]

The sentiments of the Evangelical Knowledge Society, of which the Bp. of Ohio is one of the Vice-Presidents, are too curious not to be here alluded to. The Holy Catholic Church, say the Society in their "Statement," is the blessed company "of all true believers in Jesus, abiding in communion with Christ by a *living faith*. Of all and *only such* does the Church as 'the Body of Christ' consist." "This is that one Body into which we are all baptized by one Spirit." "Every one," in the language of Dr. Thomas Jackson, "is so far a member of Christ's Church as he is a member of Christ's Body. He that is not, *in some sort*, a member of Christ's Body, can be in no sort a member of his Church. He that is a *true*, *live* member of the one, is a *true*, *live* member of the other. He that is but an *equivocal*, *analogical*, *hypocritical*, or *painted* member of the one, is but an *equivocal*, *analogical*, *hypocritical*, or *painted* member of the other." Is there consistency in this? or does the Society's quotation from Dr. Jackson contradict the Society?

Although the Society agree with Dr. Barrow, who follows St. Paul in the opinion that *by one Spirit* we are all baptized into the Body of Christ, they "*deny* that in the baptism of infants the spiritual grace of regeneration invariably accompanies the outward sign," and they appeal to it. "How the Holy Spirit operates, (say they,) *if he ever operate*, on the soul of the unconscious infant in baptism, is not manifest." (*p.* 27, *p.* 40.)

Regeneration, according to the Society, is the work of the Holy Spirit, *operating mainly through the Truth*, and making us new creatuses in Christ." "His grand instrumentality is, doubtless, the *Truth* as revealed in the Holy Scriptures, OR OTHERWISE SUGGESTED TO THE MIND," (*p.* 20, 21.) [Fox, Penn and Barclay must, I presume, explain the *otherwise*.] The regenerate or new creatures in Christ are they who have "faith and . . to them are the *Sacraments* and the *Word equally addressed*. "The *manner* in which grace is communicated, is evidently the same, whether in the Word, or in the Sacraments." "Both present to the mind the same Divine Truths;" "and the difference in the *measure* of effect produced by each, so far as there *is* a difference, seems to spring from the fact, that Truth in the *Word* is carried by the Spirit through the Ear, or through the Eye, used *alone*, while Truth in the *Sacraments* is carried by the Spirit through several senses *simultaneously* used." It follows, then, that Truth is the instrument by or through which regeneration must exist before either the Truth or the Sacraments can take effect. It follows, also, (and, will it be believed?) that of the senses which we are accustomed to "use," such as seeing, hearing, feeling, tasting, smelling, &c., others, besides the first two must be simultaneously brought into exercise, before the Sacraments can be effectual, or the Truth presented by them can find a lodgment in the breast! (*p.* 39, 40.)

Furthermore: it might have been expected, that the Society, in propounding their "distinctive principles;" would assign an honourable position to the ordinance of *Preaching*; that they would declare that Preaching is the grand Instrument by which Regeneration is to be effected. But on this point, in their "Statement," they are ominously reserved. Turn we, then to another document, in order to ascertain in what mode the *Truth* when not exhibited in the sacraments, is most successfully to accomplish the purpose for which it has been sent. "The *religious press* of the present age (the Society announce in their first *Triennial Report*,) has become one of the most important agencies in the cause of Christ's everlasting Gospel. In the multitudes whom it is capable of reaching, and whom it actually reaches, and perhaps in the silent efficiency with which it works, it may be said to *leave the pulpit itself behind*. This press, in truth, is but the the pulpit in a new *shape*, and on a new *platform*. It is an agency for the preaching of the Gospel, either in its purity or amid its corruptions, which no sane mind may disregard." The sacraments, therefore, may be divinely appointed means of grace; they may be "Signs," and "Seals," and "Pledges" of Grace Prevenient or Subsequent; and the "Preaching of the Cross" "by the lips of" Christ's "commissioned ministers" may "declaratively" give us an "assurance" of the remission of our sins;[**]—still divine truths may be presented to the mind through the Eye in a "manner" not hitherto appreciated, and even "types" become powerful realities. The *Press*—

---

[*] "We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise" *II Cor.* x, 12.

[†] In March, 1824, Bp. Hobart published two volumes of sermons in London; and as such a publication might "require explanation," he stated in his preface, that "on his arrival in England, he found that in various publications, some of them extensively circulated, the charge is alleged against the great body of the Bishops and Clergy of the P. E. Church in the U. S . . . of not faithfully inculcating the distinguishing doctrines of the Gospel; and the Author is ranked by name among those who are represented as thus neglecting the great *essentials* of religion, and insisting chiefly on its mere *externals*. While (he remarked) he disclaims the justice of the charge as it respects his brethren, he has felt it his duty, being thus publicly and particularly implicated, to vindicate himself from one of the *most serious imputations* which can be urged against a Christian Minister."

[*] He was not ordained Presbyter until March, 1823.

[†] The Italics are the Bishop's.

[‡] Bp. McIlvaine, in the Sermon which he delivered in 1848, before the Directors of the E. K. Society, applied this text (1 *Cor.* XII, 13,) to the members of the "Invisible Church"!

[*] 1 *Cor.* x, 1-4. [†] *Gal.* III, 27.

[‡] *Acts* II, 38, 39. [§] 1 *Pet.* III, 21. [¶] 2 *Pet.* I, 9.

[||] The charge of Bp. Smith of Kentucky (one of the officers of the Evangelical Knowledge Society,) which was reviewed in part in the Churchman of Sept. 28, must not be forgotten. The Bishop professed to "adduce the very strongest proof-texts in reference to the design and efficacy of baptism," and quoted but two, *Acts* XXII, 16, and 1 *Pet.* III, 21. Mr. Simeon omitted the first of these, and "adduced" six others. The Bishop said that, "agreeably to the principles of a rigid induction," it must "have been in some ceremonial, forensic, or sacramental sense alone, in which the sins even of the penitent and believing Paul were washed away in the act of baptism." Mr. Simeon—that "in the opinion of our Reformers, regeneration and remission of sins did accompany baptism," and that the language of our Liturgy is not a whit stronger than that of the inspired writers.

[**] *Statement*, p. 14 and 34.

> "I say the Press (in the sober use
> Of its legitimate, peculiar powers,)
> Must stand acknowledg'd while the world shall stand,
> The most important and effectual guard,
> Support and ornament of Virtue's cause.
> There stands the Messenger of TRUTH; there stands
> The Legate of the skies: *Its theme divine,*
> *Its* office sacred; *Its credentials clear.*"
> —(*Cowper's Task Improved.*)

It only remains, that in justice to the Rev. Dr. Jarvis, I subjoin a few sentences from his sermon to show how far he agrees or disagrees with the Bp. of Ohio, in reference to the *infinite distance* which, it is said, must be distinctly proclaimed "between all outward things" "and that inward and spiritual grace whereby the recipient dies unto sin, and lives unto righteousness."

"In the largest acceptation of the word, all baptized persons are risen with Christ. They are are made members of his Body, the Church. They have risen from an uncovenanted to a covenanted state. They are translated into God's Kingdom." "They are allowed to partake of all the means of grace, and if they have come with right motives, all the hopes of glory. In a less extensive sense, or rather in the most complete acceptation of the metaphor, they only are risen with Christ who are risen from the death of sin unto the life of righteousness. This spiritual resurrection of our nature, through the powerful assistances afforded us under the new covenant, must take place in this life, or we shall never attain unto that final and proper resurrection in which our souls shall be forever united to bodies fashioned like unto the glorious body of our Redeemer." "It has been shown that the word resurrection, and consequently its synonyme *regeneration*, is a complex term; that it denotes not only the outward and visible resurrection from an uncovenanted to a covenanted state, but also that process of spiritual renovation, by which our nature is figuratively said to die unto sin, and live again unto righteousness."

APOSTOLIC ORDER.

P.S.—Thanks to the "Old Fashioned High Churchman" of Madison, Indiana, whose article appears in the "Protestant Churchman." He betrays his weakness by making insinuations respecting my faith and practices, which have no foundation in fact. I commend my essay to the consideration of those gentlemen, (and especially the late Secretary of the Standing Committee of Indiana,) who requested for publication the Sermon on Preaching, delivered by the Bp. of Ohio at the consecration of Bp Upfold. As to the Triennial Report, above quoted, the S. Churchman said that "the reader will find it a document of unusual ability and value;" and the *P. Churchman* bespoke for it "a careful and candid perusal." At the late Trienniul meeting of the E. K. Society, the Bp. of Ohio "with his usual point and force, illustrated the position that in our peculiar work we cannot expect at once to move the *masses*; that we have to deal with those *nice*, but *important distinctions* between doctrinal truth and error, which are fully appreciated *by none but disciplined and reflective minds*, &c. (*P. Churchman* of *Nov.* 9.) A. O.

For the Churchman.

Remarks on R. T. S. L.—No 3.

Mr. Editor:—Your correspondent, R. T. S. L., always edifies, always pleases me. There is something in this season, you know, which tunes Catholic hearts to the same key—they vibrate to the motions of each other throughout the world, and though our heads arrive at very different conclusions on many subjects, I would fain persuade myself that we are one in *nature*, i. e., of Christ's nature, body, soul, spirit, and therefore *brethren*. Now, my heart responds to R. T. S. L.—"burns within me" whenever our Blessed Lord's humanity in him, energized by the Spirit, utters those great [illegible] Church may receive in their fulness. So far is well. But were he or any of us altogether "leavened" with that Holy Nature, we would never suffer prejudice, under any circumstances, to embitter us against the "*Holy Western*," or "*Holy Oriental*," or any other Church, in which the valid succession is preserved, and Christ's blessed Sacraments duly administered to and by men, who hold the Creeds referred to in his article.

I say, (concerning the Sacraments), "*duly administered*," for even supposing the Lord's Supper taken from the Roman Laity in general, there would still remain the Priesthood and privileged persons who are allowed to partake. Let these, then, compose the Western Romish Church, and our argument will not be impaired.

It is easy for R. T. S. L. to denounce in his fine flowing way, these brethren---easy for me to denounce in coarser style---they should be denounced, and flagellated, and clubbed with hearty good will whenever they get in our way. So far still we are agreed. But when he came to exclude them entirely from the Catholic fold, I draw back.

They are "holy" in the same sense that Jerusalem was holy when filled with corruption.---They are Churches in the same sense that the Christian bodies spoken of in Revelations, were Churches. And they are corrupt in holding doctrines—Aye, doctrines which they make matters, not of "opinion," only, but of faith, as those Churches were. This is our ground---or rather I should say, the ground of these "old-fashioned gentlemen," whose "*respectable* high-Churchism," R. T. S. L. would see, "swept away forever." We consider these Churches *one* with our own---not in complexion---not in language---not in learning--not in opinions, even concerning mighty matters---for in the very nature of things they could not be, but they are one with us in being born from above (ανωθεν), being fed and nourished, however unworthy, by our Lord's body and blood---as much one as brethren in the flesh are one in nature---perhaps more intimately so.

(2.) They are one with us in *Faith*—That principle of the mind which apprehends truths above sense and reason, and receives them fully upon God's enunciation This they have as well as we: perhaps all men have: I cannot say.

Then as to the *object* of faith---they have all that we have and more--you cannot say then that they do not go with us---the complaint is that they go too far. Let them go. I am sorry for it. Our faith has a limit, i. e., that of Revelation. Theirs, runs on---luxuriates---embraces æsthetics which it was not commanded to embrace---and nonentities---and mere fancies, and nothings. Well this may impair it. But the branches of a vine, are one in *nature*, reaching up to Heaven, and feeling with their tendrils for something which God's Providence has fixed to sustain them, and if the principle, called faith, not only holds to the Creeds, but also towers above, even into the regions of imagination, and reaches out for something more, and clings to rotten weeds that may poison and impair it, no matter; it loses its vitality, perhaps, in a degree, as a vine, as a sick man may, but its identity is not destroyed. And if, embracing more than the Creeds of the Catholic Church, it does not hold to something which contradicts them, who shall say that its luxuriance excludes them from the Catholic fold? R. T. S. L. would not, I am sure; for it is precisely here that he begins to argue against them in earnest. Of what profit is it, says he, to confess, "I believe in God, the Father Almighty, Creator of Heaven and Earth, and of all things visible and invisible," if they profess as well, that the ever blessed Mother of God is, not only in generals, "Empress of the Universe,,' but in express terms, "Ruler over all the works of His hands," or what shall it profit to say, "I believe in Jesus Christ, one Lord---who for our salvation---was made man and was crucified also for us, if they add, beside, Him who is the one Mediator, another who is the "refuge of sinners."

Now we acknowledge this very bad language--shocking to Catholic ears---but mere language is not heresy, and we must take the explanations of their Doctors to learn what they mean by such words. They tell us that every priest is a Mediator in some sense, as Moses, (Gal. 3, 19.) and a "refuge" in the same sense, having delegated to him a power by the Great Head of the Church, which by nature he could not have. And in like manner, while they attribute great powers to the Mother of our Lord, it is only pretended, I think, that she derives them from *Him*. It is a mere fancy, I allow—a vulgar superstition—evil in its tendency, hurtful to men even of high intellectual endowments, and when it descends as a doctrine, into the lower mass, most alarming in its idolatrous tendency. But how can it be said to contradict any fundamental article of Faith?

The other argument of R. T. S. L. to show that these are not of The Church, i. e., That *they* do not acknowledge *us*, is not to the purpose. I care not what they fancy concerning us, they may imagine us already in Hades. Their priests may teach it, and their people pray to the "Mother" to sink us deeper---who cares for their fancies? Let them rave on---we possess our souls in quiet confidence---no way alarmed, and acknowledge them members of *The Catholic Church*

J. W. R.

From the Spirit of Missions.

Appeal on behalf of Missions.

A friend in Philadelphia has sent us the following Appeal on behalf of Missions. In our judgment he has presented the great cause for the small amount contributed, in this one passage—"*the subject is not brought with sufficient directness before the congregations.*" We believe that the assertion is by no means an exaggeration, which declares, that in not more than 100 out of our 1,500 congregations, is a sermon on Missions annually heard:

The reports of the Domestic and Foreign Committees for Missions, for the last year, present the melancholy spectacle of small contributions for large demands. True, the Domestic Fund exhibits $3,400 more than last year; but what a trifle is the largest aggregate yet obtained for both fields! Do Churchmen indeed know, that the receipts of last year were but

For Domestic Missions, . .	$30,658 18
" Foreign " . . .	34,800 79
Total, ...	$65,457 97

Assuming the Episcopal population to be (making no allowance for gain since 1840,) 1,000,000, (one million,) we have an average of 6 1-2 *cents per annum from each individual!* Is not this shameful? One dollar per head would be a moderate average, where many can give from twenty to one hundred per annum, with ease. Let us contrast the receipts of last year with the receipts of some other societies, at home and abroad, for the same period:

GREAT BRITAIN.		
London Baptist Missionary Society,		$98,680
" Missionary, . . .		312,725
" Wesleyan Missionary Soc.		358,425
Society for Propagating the Gospel in Foreign parts,		265,000
British Church Missionary Society,		521,365
UNITED STATES.		
Presbyterian Board Domestic Missions	$40,463	
" " Foreign	126,013	
		$166,476
American .		227,514

We cannot, of course, institute any fair comparison between the above figures and our own $65,000, for this would require statistical data which I have not at hand,—but who does not see at a glance, that our Missionary contributions are far below our means and our responsibilities? Is an average of 6 1-2 cents per head, or twenty times that amount, "all we owe to our Lord" for this purpose? To put this matter in a clearer light, let us look at the contributions of the different States for the past year. Contributions to Domestic and Foreign Missions during the year ending 15th June, 1850.—(*Spirit of Missions, August*, 1850.)

	Domestic.	Foreign.
Maine,	227	186
New Hampshire,	224	83
Vermont,	222	113
Massachusetts,	1308	1137
Rhode Island,	492	2209
Connecticut,	2727	1557
New York,	5642	7001
Western New York,	1575	966
New Jersey,	1000	660
Pennsylvania,	2329	3912
Delaware,	549	31
Maryland,	1795	1625
Virginia,	1098	1960
North Carolina,	570	321
South Carolina,	2663	3658
Georgia,	520	671
Florida,	177	17
Alabama,	657	70
Mississippi,	166	110
Louisiana,	30	35
Tennessee,	32	10
Kentucky,	174	202
Ohio,	332	394
Indiana,	78	35
Illinois,	116	12
Michigan,	241	57
Wisconsin,	38	3
Arkansas,	2	00
Missouri,	27	33
Iowa,	5	00
Texas,	37	00
Miscellaneous not included		

What insignificant sums are these, for this great work! Can it be that money is not offered because it is not required? What have the Domestic Committee to say upon this point? "The sums due on the 1st of April last past (April, 1850) are still, for the most part, *unpaid*; this is a matter of grief to your Committee, especially as they had hopes that some contingent funds would have come into their hands, enabling them to discharge these obligations also." I might present pages, exhibiting the destitution and privations of our Missionaries, whilst we dwell at ease in our comforts, perhaps carelessly lavishing that which would supply their need. Now, let us examine into the

CAUSE OF SMALL CONTRIBUTIONS TO MISSIONS.

The great cause is, that the subject is *not brought with sufficient directness* before the congregations. The theory of our organization is, that every member of the Church is a member of the Missionary Society, (the Church itself,) but I doubt if the majority ever heard of the fact. At Epiphany, they know that a collection is taken up for Foreign Missions, and at Advent, a collection for Domestic Missions. Perhaps the bulk of the congregation will give from 6 1-4 to 25 cents, where many, if called upon personally, would give as many dollars.

REMEDY FOR THE EVILS OF SMALL CONTRIBUTIONS.

Carry out the plan recommended by the following resolution of the last meeting of the Board of Missions: "*Resolved*, That in view of the painful, but annually reported fact, that *many of our parishes contribute* NOTHING in aid of our Missionary fund, the Right Rev. Bishops of this Church be respectfully requested to earnestly recommend to all the *Clergy, in their respective dioceses, to solicit and collect the offerings of their congregations*, for the support of Missions under the direction of this Board."

Lat this plan be immediately put into practice. Let each clergyman be the Treasurer of Missions for his congregation. If desirable, one of his laymen can act as his deputy. Have a book, in which shall be entered the name of every member of the congregation. Let the first pages be devoted to contributions to Domestic and Foreign Missions, $20 and upwards,

then 10 " "
5 " "
under 5 " "

In addition to this, let each family have its "Missionary box," for small amounts, from children, servants, &c., to be emptied each month, and carried to the Rector.

Were such a plan as this adopted, every congregation would contribute its quota to this great work of preaching the Gospel to every creature; whereas now "*more than one-half of the Churches in our land*, more than one-half of the sons and daughters of our Israel, have not added their mite of gold and silver to the department of the Church's treasury during the year past."—*Spirit of Missions, September*, 1850, *page* 319.

Were this mode generally adopted, and travelling agents sent from church to church, to collect the amounts so contributed, (in the principal cities, at least,) ONE MILLION DOLLARS *could be annually raised*. where but little more than one-twentieth of that sum is now contributed. What objection can be proposed to this suggestion? That it would interfere with existing parochial regulations? It need not do so to any injurious extent. How many in a hundred contribute to religious purposes as much as they can afford? Perhaps ten. Respected Rector, your people would *do more*, if they *knew more*. Tell them of starving Missionaries and perishing heathen, of "fields white to the harvest," and no laborers to gather souls into the garner of everlasting life, and them make a *personal appeal to each*, for an annual subscription, to be divided equally between Domestic and Foreign Missions, and see if your success does not surpass your hopes, and shame your fears! It is proper to add, that this is a private appeal, and the offspring of the writer's anxious interest in a subject which we would all be wise not to forget. May we prayerfully consider it, in view of that day which "shall try every man's work," and when each good deed shall have praise of God;—that awful day, when thousands shall stand beside us, who have been either spiritually aided by our Missionary alms, or perhaps, shall be then sufferers from our criminal neglect

"To him that knoweth to do good and doeth it not, to him it is sin."—St. James, iv., 17.

PHILADELPHIA, *October 7th*, 1850.

From the Banner of the Cross.

We regret that we did not receive the following until our paper was ready for the press. These proposals need no words of ours to commend them. They speak for themselves. And the names attached are a warrant that this admirable design will be efficiently carried out.

Proposals.

For Printing and Publishing Sermons, Episcopal Charges, and other Writings of the Right Reverend HENRY U. ONDERDONK, D. D.

The publication is made by the general desire of Bishop Onderdonk's friends, and especially at the request of the clergymen and laymen of the diocese of Pennsylvania, whose names are subscribed to the following letter; and will be superintended by a committee of laymen, for the benefit of the Bishop.

The works, selected by Bishop Onderdonk for this publication, are nearly ready, and will be put to press as soon as practicable. They will be printed with a clear type and upon fine paper, in a style worthy of the reputation of Bishop Onderdonk's discourse, and will be comprised in two volumes octavo, of from 400 to 450 pages each.

Prize to Subscribers, Five Dollars for the two volumes, handsomely bound in muslin, payable on delivery of the work.

HORACE BINNEY,
JAMES S. SMITH,
JAMES M. AERTSEN,
JAMES S. NEWBOLD,
WILLIAM KIRKHAM,
Committee of Publication.

Subscriptions may be sent to the office of H. Binney, Jr., No. 61 South Sixth-street, or to the office of The Banner of the Cross, No. 9 Sansom-street, Philadelphia.

TO THE RIGHT REVEREND HENRY U. ONDERDONK, D. D.

Philadelphia, Nov. 26th, 1850.

Right Reverend and Dear Sir:—

Your friends in this Diocese cannot forget the valuable instruction and the high gratification which they received from your Sermons, your Episcopal Charges, and other compositions, while you had the care of the Church in this State. Their recollection of this benefit heightens the regret which they feel at the present moment, that you have not been restored to the exercise of your functions, in compliance with the recorded wish of the Diocesan Convention, and at their being thus deprived for some further time of the profit of hearing you in the public services of the Church.

In reflecting upon this subject, it has occurred to the undersigned, that they may alleviate this loss to themselves, to their families, and to the public, if they can prevail upon you to publish an edition of such of your sermons and works as you shall think best calculated to supply to them the want of your personal ministrations. We are of opinion that such a publication will have the further effect of raising your already eminent reputation as a preacher and theologian; and it will give us great pleasure, if you accede to our wish, to see that the work shall not involve you in pecuniary loss, and to endeavor to make it also the source of some indemnity to you, for a part of the inconvenience you have sustained for several years from not receiving any professional support.

With a very strong desire that you will gratify us by assenting to our suggestion, we subscribe ourselves,

With unfeigned respect and regard,
Your friends and servants,
J. C. Clay,
Benjamin Dorr,
John Coleman,
Henry J. Morton,
Wm. H. Odenheimer,
Frederick Ogilby.

Horace Binney,
James S. Smith,
Joseph R. Ingersoll,
Wm. M. Meredith,
Laurence Lewis,
John C. Montgomery,
Wm. Kirkham,
Chas. N. Bancker,
James S. Newbold,
Osmon Reed,
James M. Aertsen,
Joseph S. Burnett,
Ellis Yarn ll,
Peter Williamson
Samuel Welsh,
John R. Wilmer,
James Cox,
Richard R. Montgomery,
George Helmuth,
Wm. J. Watson,

George M. Wharton,
Robert Ralston,
S. Littell, M.D.,
Aubrey H. Smith,
T. R. Wucherer,
H. F. Rodney,
Francis West,
James C. Booth,
Henry M. Watts,
Wm. H. Newbold,
Peter McCall,
Francis Gurney Smith,
Thomas Dunlap,
Horace Binney, Jr.,
James A. Farnum,
G. S. Sterling,
John P. Aertsen,
Samuel Lewis, M.D.,
Clark Hare,
William Binney,

TO THE REV. DR. CLAY, HORACE BINNEY, ESQ., AND THE OTHER CLERGYMEN AND GENTLEMEN.

Rev. Brethren and Gentlemen:—

I cheerfully comply with your request, to allow the publication of a part of my sermons and other writings. And I assure you of my cordial thanks and deep gratitude for the kind manner in which you advert to my position and my affairs.

With the highest respect and enduring affection,

Your faithful friend and brother,
H. U. ONDERDONK.

Philadelphia, Dec. 1850.

For the Churchman.

Bishop Smith's Charge.

BAPTISM AND MATRIMONY.

Mr. Editor,—It was not my intention after writing my last number which appeared in your paper of September 28, to prosecute farther this examination. After having exhibited some fundamental errors of the charge, and the weakness of the main supports on which it relied, I thought the remainder might safely be left to take care of itself.

I find, however, that one passage is looked upon as displaying so much acumen and running so ingenious a parallel, as to affect some with a persuasion of its truth. Let us see what it is. It will be found on p. 12–13 of the charge.

"But the difference between the two theories can be made to stand out with greater prominence, by selecting an example from the creed of those who make most of the Sacramental theory, and who regard Matrimony as a Sacrament. If that theory were true, then, there being no impediment, the benediction of the Priest ought, invariably, to impart all conjugal graces, fidelity, mutual tenderness, forbearance and love, and all those domestic virtues which dignify, exalt, and bless the human race in the most sacred of the domestic relations. If so, most strange it is that Scotland, England, and our own highly favored land, should so much more abound in these blessed influences, without the benediction of the Priest, than Ireland, France, and Italy, with that benediction. *But Matrimony, if not a Sacrament, is a sacred religious Covenant.* And doubtful as its efficacy is, as a Sacrament, how great is its blessedness as a Covenant. Unsanctified as the matrimonial heart of a nation may be, if the Matrimonial Covenant, in the main, be held sacred; it is the basis and bond of all our social and domestic affections The ties which connect husband and wife, parents and children, brothers and sisters,—the tenure and descent of estates—the obligations of duty, the yearnings of affection, the indissoluble links of blood and of kindred, all flow from this one covenant relation —and wholly aside from the immediate efficacy of the benediction of the Priest! Just so, there is not only an utter lack of scriptural facts, and reliable arguments; but also of any other ascertainable facts, in favor of the Sacramental theoro. There is no more evidence that all the infants in Italy were washed clean from all taint of original sin, in the waters of Baptism, by the life which is led before Matrimony, than there is by the life afterwards led, that conjugal grace was imparted by the benediction of the Priest. And whatever doubt there may be with regard to the immediate inward efficacy of Baptism; of the blessedness of a Covenant relation to God, who can doubt? The privilege of being no longer considered or treated as an alien, but "as a fellow-citizen of the saints and of the household of God"? The mercy of having a Covenant title to the promises, and a right (a free yet blood-bought right) to the pardon of sin and the salvation of the soul upon a cordial compliance with the reasonable conditions of the Gospel, who can estimate? The Matrimonial Covenant, old as the garden of Eden, is not more necessary to the physical, social, and domestic relations of life, than the Baptismal Covenant is to all the moral, religious, and Church relations of our race."

It is a common remark, Mr. Editor, that extremes meet, and especially the extremes of Popery and Puritanism. It is fully exemplified in this case. Matrimony and Baptism must be put upon an equal footing. Matrimony is raised by the Papists to the rank of a Sacrament which Baptism is. Baptism is levelled by the Puritans to the standing of a covenant, which matrimony is. Put them on this equal footing, and in point of spiritual benefits, more cannot be predicated of one than can be of the other.

This is plainly asserted by the Bishop, "*Matrimony is a sacred religious Covenant*," and *great is its blessedness*" as such. So of Baptism—"whatever doubt there may be with regard to [its] inward efficacy, of the blessedness of a covenant relation to God, who can doubt?" Therefore these are on the same level as to spiritual benefits.

The Bishop enumerates the benefits of *matrimony*, and says, they are wholly aside from the immediate efficacy of the benediction of the Priest allowed. But an objector may ask, Do they, as enumerated, flow from it as a religious covenant? I know, and the Bishop may know perhaps, certain persons who have been married by an alderman or justice of the peace, and have no idea of it as a *religious* covenant, who yet are models of conjugal affection, propriety and the like, have well ordered and affectionate families, and have no difficulty whatever as to the *tenure of their estates*. As the Bishop professes to go wholly by what he *sees*, there is positive *proof*, I mean in his sense or way of using the word, that a "religious sanction" has no influence whatever in promoting the benefits of matrimony. Some people get along just as well without it as others do with it. *Therefore it is useless.* And this is just the way that some religionists argue as to infant Baptism. "There is no *evidence* that a Baptized child is washed clean from all taint of original sin." I see all children whether baptized or unbaptized, grow up alike: some of the former are evil, others of the latter are good; in fact, the same may be said of grown up men. I will not walk by faith, by the word of God, and by the teaching of the Church, but by my own eye-sight, experience and argumentation. It is all priestcraft to get married by a minister; and it is all priestcraft to have my child baptized by a minister." If Bishop Smith in the face of the Nicene Creed, the testimony of ancient fathers, the language of Scripture, and the teaching of the Prayer-Book affirms that the Sacrament of Baptism does not confer the remission of sins, I do not see why, on a farther examination of the facts I have adduced, he may not come to the conclusion of his more liberal brethren.

The truth is that the Bishop has wholly kept out of sight the catechism definition of a *sacrament*, which Baptism is, and Matrimony is not, and has in consequence egregiously failed in his *inducteon*. I will quote for his edification and that of your readers Mr. Editor, a brief passage from the Homily of "Common Prayer and Sacraments.

"As for the number of them, if they should be considered according to the exact signification of a sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins and of our holiness and joining in Christ, there be but two, namely, Baptism and the Supper of our Lord, for although absolution hath the promise of forgiveness of sin, yet by the express word of the New Testament, it hath not this promise *annexed and tied* to the visible sign, which is the imposition of hands And though the ordering of ministers hath this visible sign and promise and yet lacks the promise of *remission of sins*, as all other sacraments besides the two above named do."

In reference to the last clause of the quotation, I will only ask, as the Bishop appeals to external evidence and visible facts, in this matter of the necessity of Baptism, what will he do with the Quakers?

EXAMINER.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JAN. 4, 1851.

The Year 1851.

The change of date which meets the eye on every side, admonishes us to salute our readers with the customary compliments of the season, and to wish them both temporally and spiritually a HAPPY NEW YEAR. There is a mingling of joy and sorrow on these occasions, as the chequered past and its varied scenes are called up in memory's mirror. The bright visions of hope, and the gay illusions of fancy, are dimmed by the sober dictates of experience, and the dark dispensations of affliction. The reflective mind, even of the mere worldly man, is filled with seriousness as he dwells in thought upon the striking events which have marked the past, and standing forth in majestic grandeur, here and there, above the common level of hnman affairs, cast deep and lengthened shadows upon the coming future. And these impressions are much deepened when we consider that with the departed year, has expired the first half of the *Nineteenth* Century, a period of unwonted action, and fraught with deeds which will exercise their influence to far distant ages. It was great in political events. For the first 15 years the whole of Europe was convulsed with a deadly conflict, realizing the fabled combat of the Titans, kingdom hurled against kingdom, and nation against nation, till bleeding and exhausted, the conquering eagle drooped his pinions beneath the blows of his adversaries, and found all his hopes and all his glories crumble into dust and ashes. Thirty-five years of almost unbroken peace between the great nations of the earth have followed. Greece has emancipated herself from the Moslem yoke, and seeks to revive the ancient splendour of her classic days.—France has witnessed two revolutions and the expulsion from regal authority of two branches of the Bourbons, while the Republic, ill suited to the genius of the French people, seems destined in its turn to be replaced by an Empire or a Monarchy. Germany remains a political puzzle. Revolutions in the social and political state of the British Empire have been effected of great magnitude, but noiselessly and peacefully through Constitutional methods. Our own country advances with giant strides, and her progress in fifty years is unparrallelled in the history of the world Her population has, in that time, increased from 5,300,000 to some 24,000,000. Her territory has spread from a narrow occupied belt on the Atlantic coast, to the width of the continent. Steam, the railroad, the electric telegraph, are the wondrous inventions of the age; the Printing Press has been so developed in power and efficiency as to have become, in effect, a new machine; the time would fail us to tell of the wondrous discoveries in sciences and the mechanical arts which will carry down the names of their discoverers to the remotest posterity.

But we turn our thoughts from worldly power and prosperity to the advance of our own Church in that period. By the list appended to the Journal of the General Convention of June 1799, there were but *Seven* Bishops—White, Provoost, Madison, Claggett, Bass, Jarvis, and Smith of South Carolina.—There are now *Thirty-two*, twenty-nine of whom are Diocesan, and two Missionary Bishops. Another Bishop for Africa has been elected but not yet consecrated There were then but *eleven* Dioceses, now there are *thirty*. The whole number of Clergy, as then given, is 220, and many of those in Maryland and Virginia, and some in South Carolina, appear to have held no pastoral cure, and probably were not engaged in the duties of their profession. The number of Clergy in Virginia in 1812, was much smaller than that in the above list, which is 67. As the whole number at present is 1589, according to the Alphabetical list in the "Church Almanac," there is a net increase of 1369, while the number of congregations, and the wealth and influence of its members have increased, it is confidently believed, in a still greater proportion. In this connexion, however, we would refer to the extract on our first page from the *Spirit of Missions*, showing the great responsibilities resting on the Church in this country, the small amount raised for General Missionary operations, in comparison with her numbers and resources, and the inadequate provision she makes for the necessitous members of her own household in sending them authorized Ministers of the Gospel.

In this Diocese the increase is very remarkable. The whole number given in 1799, is 21; the present number on the Convention list is 264; and the number of organized Parishes, Churches and Chapels is 213. The number of the latter at that time probably did not exceed 30. Notwithstanding the deprivation of the services of its Diocesan and the other hindrances which have been studiously cast in the way of its growth and prosperity, its progress in the five years last past, has been rapid and securely based. The attachment to those sound principles, which, inculcated by Bishops Moore, and Hobart, and its present head, have proved under God, the source of its spiritual strength, remains, we are persuaded, undiminished in the minds of the great body of the Clergy and Laity, and can never be subverted by the efforts of a few Latitudinarians and Puritans, though one or two, formerly honoured and trusted, have deserted their early faith and lapsed into Ultra-Protestantism. Be it ever remembered that the growth of the Church in New York, has been mainly promoted and strengthened by Missionary effort, and that the times call for increased and steady effort on the part of all sound Churchmen in the Diocese. There is abundant strength in these congregations to sustain adequately the operations of the Missionary Committee, and afford a compliance with the pledges given to the faithful laborers in this portion of Christ's vineyard. Let the Clergy make stated and systematic appeals for this object as of primary importance, and the Laity be liberal in their responses to the appeals thus made in compliance with the demand of the Church, and the beneficial results will prove far more than a recompense for the self-denial and self-sacrifices that have been incurred. The pitiable spectacle would not be presented year after year of an empty Treasury and violated promises, nor the ear pained by eloquent harangues and wordy resolutions acknowledging transgression and bad faith with the lips, but bringing forth no "fruit meet for repentance." Such is not the way to meet the emergency. It is an unreal lip service; unjust to the men who are spending their talents and their lives in the service of an ungrateful Church; and a mocking of God, who does not accept those who merely call Him Lord! Lord! but those who sedulously observe and do His will. Let it not be said that the opponents of sound Church principles can reward their partizans to any extent, but that the authorized agents of the Church, in the Diocese of New York, cannot obtain the requisite supplies to render to its Missionaries the miserable pittance solemnly guaranteed to them.

In directing our attention more definitely to the proceedings of last year, the peaceful result of the Chief Council of the Church in this country calls forth our ardent gratitude. It is very well to talk of "combined aggressive action," and of large plans for the extension of her borders and the promotion of her interests. We heartily wish that they could be judiciously devised and effectually carried out.—But to this end there must be a doctrinal as well as practical union among its members; they must hold faithfully the great truths recognized in its authorized formularies, and cordially agree in enforcing and proclaiming the great Catholic doctrines as to the Word, the Sacraments and the Ministry contained in her Book of Common Prayer. When her Ministers maintain the unlimited right of private judgment, (provided it be exercised in the direction of Puritanism or Dissent), and denounce the Sacraments as forms and *mummeries*; and maintain that the Ministerial Commission is the creation of men, and not the ordinance and gift of God to His Church; and these and other kindred errors and delusions are spreading with great rapidity among the ill-informed, the wilful and the prejudiced,—it is a matter of rejoicing that the conservative spirit of the Church is so strong as to forbid any disastrous influence upon its system of doctrine and discipline.

It is to be hoped that the same adherence to established teaching, and the same firmness in resisting dangerous innovations which have been hitherto displayed, will continue to animate the great body of her Bishops and representatives, Clerical and Lay. It is no pleasing feature that the customary and respectful request of the House of Clerical and Lay Deputies for "the Pastoral Advice and Counsel of the Bishops," was not complied with. Certainly, when high and momentous doctrines are tampered with and denied, we should have rejoiced to have heard the solemn voice and authoritave exhortations of the Chief Pastors of the flock, declaring "This is the way walk ye in it." We should have rejoiced to hear these venerable Fathers directing the people of their charge to shun all rash enquiries and metaphysical subtleties as to the cardinal truths of the Christian religion, and to study their Prayer Book, and hold fast the form of sound words therein contained. Nor would it have been needless to show how the Church steers a middle course between Romanism and Ultra-Protestantism—eschewing the corruptions of the former and the irreverence and licentiousness of the latter—and maintaining firmly those truths which have been held by the Church universal, at all times and in all places. Many are the popular errors and delusions of the day, and the attempt is sometimes made to foist them upon the Church as *Evangelical* and Scriptural; and the sad fact is obvious that by these means unwary and unstable souls are led away and "fall from their stedfastness." It would undeniably have been desirable that a unanimous and decisive condemnation of these should have issued from the Episcopal Bench. The effect of such a judgment would have been very great, and many well meaning and pious but ill-instructed and self-confident individuals would have opened their eyes to the truth, and have cast away their popular idols "to the moles and bats."

Before we conclude we cannot but advert to the happy contrast as it respects our own land between the political state of affairs at the close of the year just past, and the one previous. Then clouds and darkness hung over the future, and the fierceness and impracticableness displayed by some of the leaders of the respective parties betokened evil results to the prosperity and peace of the Union. Happily they have been averted; the difficulties were arranged upon a just and honorable spirit of compromise, and the troubled waves became stilled.—Dark clouds still hang on the Southern horizon, but happily the inestimable value, the imperative necessity of the continuance of this great Union is becoming stronger and stronger, and the attempt to sever it cannot but prove futile, and injurious only to those who make it.

Foreign Intelligence

The *Baltic* has reached Provincetown, in Massachusetts, having been compelled to put in there by want of coal. We are therefore without later English papers but give a few items from the telegraphic report. P. S. She has since arrived, but too late for us to use our files.

Austria and Prussia are still manœuvering to gain the supremacy in German affairs. Conferences are to be held at Dresden to settle their differences, the agreement entered into at Olmutz being accepted for the present. The Elector of Cassel has requested that the foreign troops be withdrawn, to be allowed to settle his own matters, retaining only one Federal and one Prussian battalion. The Austrians had advanced to Marburg and outflanked the Prussians.

Two commissioners were to be sent to Holstein to summon the belligerents to lay down their arms.—General Willisen had resigned the command of the troops of the Duchies.

It is said that the reply of the Queen to the addresses made to her on the Popish bull had given great satisfaction to all classes. We shall, of course, give it, when we can get it.

It is stated that the Bishop of Exeter sent in a statement to her Majesty of the reasons why he did not concur in the address given below, and that it was quite a pungent document.

We hear that the Duke of Norfolk, a Roman Catholic Peer, has written a letter disapproving, with Lord Beaumont, of the recent act of the Pope.

Some sensation has been caused by a shabby piece of conduct on the part of Lord Fielding, the recent pervert to Rome. He and his wife, some time since, informed the Bishop of St. Asaph that in accordance with the dying wish of his mother-in-law, he and Lady Fielding intended to build a Church at Pantasaph, a destitute place much needing it, and requested his Lordship to lay the corner-stone, which was done with the appropriate solemnities. Since then the Church has been completed, and his Lordship has very coolly made it over to the Roman Catholics. A correspondence has been published in the papers of some length. Lord Fielding asserts that no *testamentary bequest* or *binding obligation* was made by his mother-in-law, and that it was a mere *request* to Lady Fielding to be carried out at her discretion; and 2d, that the sum of 3,000*l*, intended by her for the Church, has remained untouched thus far, while the expense of the new Church, 10,000*l*, has been borne by himself and lady as a marriage offering. It does not clearly appear, however, what they mean to do with this 3,000*l*. In the meantime, subscriptions have been entered into and vigorous measures taken to carry out the original design, and 2,000*l* have been subscribed at a very short notice. Of course, if the 3,000*l*, nominally intended for this object, are paid over by Lord Fielding, he may contend that he may do what he will with his own which he has already paid out; but we are afraid that the Jesuit morality, so admirably depicted by Pascal, will devise some method of keeping the money and saving his conscience. By the way, it appears from a statement of the Rev. Mr. Baylee, a respectable clergyman of the Church of England, and Principal of St. Aidan's, Birkenhead, that his Lordship sent a paper to his family, entitled "Reasons for Catholicity," which said "Reasons" are, for the most part, ill-grounded and factitious. It appears too that his reception into the Roman Catholic Church was urged by the Romish ecclesiastics with the most indecent haste. It is pretty evident that they have caught a very small fish.

The Bishop of London has appointed a Committee to consider what measures should be taken to provide foreigners and other strangers with the means of attending Divine Worship during the period of the approaching Exhibition. The Committee held their first meeting, on Friday last, at the Office of the Metropolis Churches' Fund.—*English Churchman*, (*Nov.* 20.)

The Rev. Mr. Bennett of St. Paul's, Knightsbridge, has published a Letter to Lord John Russell, in which are some good points, and also some objectionable positions. He states that his Lordship attended St. Paul's Church for seven years, approved of the parochial arrangements, and took a share in raising funds for St. Barnabas, which has been erected in a very destitute part of the Metropolis. It was not until Mr. Bennett preached his excellent Sermon on the Queen's *supremacy*, that Lord John found out that his conscience was grievously wounded by the "mummeries" practiced there!

The Consecration of St. John's Cathedral, Newfoundland, took place, September 21st.

BORNEO.—We are happy to say that there is now every prospect of the *Borneo* Mission being constituted on something like a proper scale. The Rev. Walter Chambers has been appointed Missionary to the Dyacks, or native inhabitants of the Island, and will sail for his destination in a few days. His arrival will greatly strengthen the hands of the Rev. F. T. McDougall, who has been too long left alone in his arduous work. And it is even now gratifying to learn that one of the most promising students of Bishop's College, Calcutta, Mr. Nicholls, has volunteered his services as Catechist at the same Mission. A second student, it is thought, will soon follow.—*Col. Ch. Chronicle.*

Society for the Propagation of the Gospel.—On motion of the Bishop of Jamaica, the following *Resolutions* were adopted at a recent Meeting of this Venerable Society:—

1. That the Society has heard with unfeigned sorrow of the death of the Right Rev. John Inglis, Bishop of Nova Scotia, a few days after his arrival in this country, whither he had come, by the advice of his physician, for the recovery of his health.

2. That the Society while lamenting the loss which the Diocese of Nova Scotia sustains by the removal of a prelate who presided over it for a quarter of a century, desires to place on record its sense of the important services which the late Bishop was enabled to confer upon the Colonial Church during a long life spent in the service of his Divine Master, partly as a Missionary in connexion with the Society, and partly as Chief Pastor of a Diocese, which, till within a few years, comprised the provinces of Nova Scotia, Newfoundland and New Brunswick.

3. That a voluminous correspondence, continued during the whole of that period, bears testimony not only to the unwavering attachment of the late Bishop to the Society, but also to the fidelity, consistency and courtesy which characterized his Ministerial life.—*Ibid*,

A grant of £200 per annum was made towards the stipends of four additional Missionaries in Nova Scotia. The sum of 250*l.* was granted for the purchase of some ground with premises, at English Point, Labrador. On the application of the Bishop of Rupert's Land, a stipend of 100*l.* was granted to the Rev. W. Taylor, of Assineboine.—*Ibid.*

Papal Aggression.—*The Bishops.*—The following is a copy of an address from the Archbishops and Bishops (except Exeter and St. David,) to Her Majesty:—

To the Queen's Most Excellent Majesty—The humble address of the Archbishops and Bishops of the Church of England. May it please your Majesty,—We the Archbishops and undersigned Bishops of the Church of England, approach your Majesty with sentiments of veneration and loyalty at a time when an unwarrantable insult has been offered to the Church and to your Majesty, to whom appertains the chief government of all estates of this nation, whether they be ecclesiastical or civil. This our country, whose Church being a true branch of Christ's Holy Catholic Church, in which the pure word of God is preached, and the Sacraments are duly ministered according to Christ's ordinances, is treated by the Bishop of Rome as having been a heathen land, and is congratulated on its restoration, after an interval of 300 years, to a place among the Churches of Christendom. The return of your people is anticipated to a communion the errors and corruptions of which they deliberately renounced, and which continues to maintain practices repugnant to God's Word, inculcates blasphemous fables and dangerous deceits, and prescribes as necessary to salvation the belief of doctrines grounded on no warranty of Scripture. It is part of the same arrogant assumption that in defiance of the law which declares that "no foreign prelate or potentate shall use and exercise any manner of power, authority, or jurisdiction, spiritual or ecclesiastical, within the realm," the Bishop of Rome has pretended to exercise spiritual dominion over the people of this country, and, in nominating certain Romish ecclesiastics to particular places or sees in England, has re-asserted his claim of supremacy over the kingdom, and has interfered with a prerogative constitutionally belonging to your Majesty alone.

We consider it our duty to record our united protest against this attempt to subject our people to a spiritual tyranny from which they were freed at the Reformation; and we make an humble petition to your Majesty to discountenance by all constitutional means the claims and usurpations of the Church of Rome, by which religious divisions are fostered, and the labor of our Clergy impeded in their endeavour to diffuse the light of true religion amongst the people committed to their charge.

J. B. Cantuar,
F. Ebor,
C. J. London,
E. Dunlem,
J. R. Winton,
R. Bath & Wells,
J. Lincoln,
C. Bangor,
J. Rochester,
H. Carlisle,
J. P. Glocester & Bristol.
C. S. Ripon,
G. Peterborough,
E. Salisbury,
H. Worcester,
J. Lichfield,
A. T. Chichester,
Tho. Ely,
S. Oxon,
T. Vowler St. Asaph,
J. P. Manchester,
R. D. Hereford,
J. Chester,
S. Norwich,
A. Llandaff,
J. Sodor & Man.
[*Eng. Churchman.*

Scotland.—The following document has been sent to us for publication.

To the Most Reverend the Archbishops, and the Right Reverend the Bishops of the Church of England, the undersigned Bishops of the Episcopal Church in Scotland, send greeting?—

"Most Reverend and Right Reverend Brethren—We feel it to be our duty in this season of anxiety and danger, when the Church over which, by Divine permission, you preside, is assailed with unexampled violence by the Court of Rome, to express to you our cordial sympathy, and our lively hope that the wisdom which is from above will guide your councils to the maintenance of Scriptural truths, to the banishing of all ruinous and strange doctrines, and to the defence of that Ecclesiastical authority which you rightfully possess, in accordance with God's Word and the Constitution of your country.

"Since this arrogant assumption on the part of the Bishop of Rome has been held to be justified by the example of our Church in claiming the Ecclesiastical supervision of the ancient Dioceses in this part of the United Kingdom, we may be permitted on this occasion to mention, that while our Church claims indeed an origin which no earthly government can give, she rejoices also to remember that she is, in express terms, "protected and allowed" by the Statutes of the Realm Her Bishops are recognized by law as Bishops of the Church. Our Clergy are required before Ordination to take the oaths of allegiance and supremacy, by which they declare that no Foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have any jurisdiction, power, superiority, preeminence, or authority, Ecclesiastical or Spiritual, within this Realm. We receive the thirty-nine Articles equally with the Clergy of the Church of England with which our own is in full Communion, and in which our Clergy are admissible to officiate, under due Ecclesiastical license. We yield to no class of Her Majesty's subjects in an earnest repudiation of the errors and superstitions of the Church of Rome, and in a hearty desire to co-operate with your Lordships, to the utmost of our more limited influence and ability, in resisting this intolerable aggression on the rights of that venerable Church from which we derive our own Orders and Liturgy, and which has been the source of unspeakable blessings to all parts of the British Empire.

"Peace be within her walls, and pleasantness within her palaces."

"We subscribe ourselves Most Rev. and Right Rev. Brethren, your Lordships' faithful and affectionate servants in Christ.

"W. Skinner, Bishop of Aberdeen, Primius.
"C. H. Terrot, Bishop of Edinburgh.
"Alex. Ewing, Bishop of Argyll and Isles.
"W. G. Trower, Bishop of Glasgow and Galloway
"Festival of St. Andrew, 1850.—*Ibid.*

Practice in Roman Catholic countries as to Papal Bulls.—The reply of the Bishop of Manchester to a portion of his Clergy throws some light on this subject as will be seen by the following extracts.

Sedgley Hall, Manchester Nov. 22, 1850.

Dear and Reverend Brother:—There is no feature more remarkable in the late presumptuous and unwarranted measure adopted by the Papal See, than that a foreign power has dared to do with England what it has been compelled to discontinue in almost every country in Europe. Not only our country has been subdivided into districts, and an ecclesiastical jurisdiction been attempted to be set up, independent of, and irreconcileable with, the supremacy of our own beloved Sovereign, but Archbishops and Bishops nominated by a foreign and unfriendly power are invested with spiritual authority among us, by the edict and rescripts of that power, published and attempted to be put in force in this country without the sanction or confirmation of our own recognized constitutional authorities.

Now what has been the case as regards other countries? An elaborate and voluminous report and collection of documents emanating from a select committee, and ordered by the House of Commons to be printed in June, 1816, is now before me. The committee was appointed to examine and report on certain official papers relating to "the regulation of the Roman Catholics in the several States of Europe and the Colonies," obtained by his (then) Majesty's Ministers accredited to foreign Courts, and laid by order before Parliament. According to that report, in Austria proper, the Bishops are appointed by the Emperor, and confirmed by the Pope: though in Hungary they exercise jurisdiction immediately on appointment, without such confirmation. At the Congress of Embs, held by the four Archbishops of Germany, in 1786, it was declared, "No Bulls, briefs, or ordinances of the Pope shall be binding on the Bishops, unless the latter regularly signify their assent." The Papal nunciatures and all jurisdiction of the Nuncio's had been previously suppressed by imperial edict.

But in Italy the usage then prevalent is most striking. The Archbishops of Milan, the Bishops of Pavia, Cremona, Lodi, Como, were nominated by the Emperor of Austria—the Patriarchs of Venice, and Aquilea by the Venetian Senate—all Bishops, holders of benefices endowed by the King, and of other benefices during the vacancy of any See, in Sicily, by the King of Naples. All Bishops, Archbishops, and holders of great Church benefices were, according to several concordats, named in Sardinia, Piedmont and Savoy, by the King. In Tuscany the Pope selected out of four candidates presented to him by the Grand Duke.

Nor is this all;—In France, Spain and Portugal the King of each is stated to appoint all Bishops, and in France all Prelates. In Spain the fifty benefices reserved to the See of Rome can only be held by persons born in the country.

In all the above named countries the *requiem placitum, or equatum,* still prevails, according to the report, in virtue of which restraint is imposed upon the intromission of Papal rescripts, by submitting them to the inspection of the civil Government previous to their publication. And in some, as Austria, the right of prohibiting the promulgation of such rescripts extends not merely to regulations of discipline, but to those also which are dogmatical as to the mode of their enforcement. In many, too, the appellate jurisdiction is exercised by the supreme secular Magistrate in cases where the ecclesiastical Judges have exceeded the proper limits of their authority. In Piedmont the index of prohibited books, as published at Rome, was itself prohibited.

I do not desire to strengthen the political argument drawn from the enactments of States avowedly Roman Catholic by adducing those of States of the Lutheran, Calvinistic, or Greek Churches, or I might go on to cite the regulations of Russia, Prussia, and others from the report. But enough, surely, has been given to show the necessity which has been felt in other countries of resisting the wanton assumption now sought to be palmed on us by the Court and See of Rome." * * *

We ask attention to the proposed publication of the Summons and Charges of Bishop H. U. Onderdonk in another column.

New Publications.

The Psalms, translated and explained by J. A. Alexander, Professor in the Theological Seminary at Princeton. Volume III. New York, Baker & Scribner. Pp. 316.

The present volume completes the commentary, extending from the 101st to the 150th Psalm. Our opinion of the value and the soundness of this work, has been confirmed on a more careful examination since our notice of the former volumes. The author has availed himself of the latest exegetical helps, especially Hengstenberg, and has compressed what is valuable into a comparatively limited space, and also given candidly and judiciously his own views. The rendering gives an excellent idea of the Hebrew verity, and the order of the original is strictly followed whenever it is possible. The breaks and inversions are very faithfully given even to uncouthness and obscurity in some instances to the mere English reader, on account of the difference in idiom of the two languages. The differences between the author's translation and the received English version are carefully pointed out, and the reasons given why the former is preferred. Among the points on which Prof. A. has bestowed much attention and study, we may mention the knotty one of the titles to the Psalms. If we should venture on a difference of opinion in some one or two instances, it must be confessed that the Dr's explanations are at least as good as any others, and cannot easily be confuted. The same may be said of certain obscure passages, where the learned have hitherto differed as to the precise meaning, and perhaps always will differ. The least that can be said, is, that the author manifests great acumen and much philological knowledge in the view that he gives. To the student of the original this commentary must prove an invaluable help, and the reader of the English version merely, will be soon enabled, by a careful perusal, to attain to a much more thorough knowledge of this precious portion of the word of God.

Arnold's First Greek Book, edited by Prof. J. A. Spencer, A.M. Appleton, New York and Philadelphia. Pp. 297.

Greek Ollendorf; being a Progressive Exhibition of the principles of the Greek Grammar designed for beginners in Greek, and as a Book of Exercises for Academies and Colleges, by Prof. A. C. Kendrick. Appleton, New York and Philadelphia. Pp. 371.

These are two excellent elementary works, covering in some respects the same ground; the second, however, teaching the simpler and more regular usages of the language as *precedent* to the use of the Grammar itself, while the former combines the study of the Grammar with the forms and exercises. We are inclined to prefer this plan as saving the multiplication of books, and though requiring harder study and closer attention at the outset, saving some trouble in the end. Prof. S. promises a "Second Book" taking up the verbs in full the Rules of Syntax, &c., and comprehending all the subjects necessary for a thorough elementary course.

Jamaica in 1850; or the effects of Sixteen Years of Freedom on a Slave Colony, by John Bigelow. New York and London. G. P. Putnam, 1850. Pp. 214.

An interesting series of letters on the present condition and future prospects of this Island. Mr. Bigelow enters into a close examination of the causes of the decline of its prosperity, and shows with success that it is not to be ascribed to the extinction of slavery alone. The want of enterprise on the part of the inhabitants, Absenteeism, extravagance of land-owners, the separation of capital and labor, misgovernment, and Colonial dependence are severally enumerated, and the unfavorable influence of each pointed out. The condition of the colored population, both in morals and habits, is unfavorably depicted, though the author is by no means hostile to them. It is printed in Mr. Putnam's best style, and makes a handsome little volume.

Naomi; or, the Last Days of Jerusalem, by Mrs. J. B. Webb. First American, from the 9th London edition. Philadelphia, H. Hooker. New York, Stanford & Swords, 1851. Pp. 422.

This tale embraces details of much interest. The historical portion is taken strictly from Josephus, and the fictitious personages are happily introduced. The eventful career of the Jewish maiden, and her Roman lover, their conversion to Christianity, and mutual happiness at the close are pleasingly depicted—the introduction upon the scene of Mary the sister of Lazarus, and the effect upon Naomi is very well managed. The book gives a vivid and fearful picture of the final destruction of the Holy City, and is written in a chaste and pleasing manner.

A Plea for Unity, being the beautiful and animated Discourse delivered by the Rev. Dr. Wainwright, at the late Special Convention of this Diocese, has been published by Messrs. Stanford & Swords, in a very handsome 8vo form.

Little Elsie, and Little Jemmy, published by the same, is a prettily got up story book for children, written with much liveliness and pathos, in a simple and pleasing style.

Messrs. Appleton have issued the 22nd number of Byrne's valuable Dictionary of Mechanics and Engineering. It is chiefly occupied with the subject of *Indicators,* and *Iron*—its properties, chemical affinities and combinations; furnaces and various operations of blasting, smelting, &c.; ores, &c. &c., with about 70 illustrations.

Sword's Pocket Almanac for 1851, to which are added the Constitution and Canons of the P. E. Church. Stanford & Swords, New York. Pp. 221.

This welcome pocket companion makes its appearance with wonted punctuality and accustomed correctness and neatness. It contains the usual Almanac, Diocesan Clergy List, Institutions, &c. The addition of the Constitution and Canons does not visibly increase the size of the book, while, of course, they much enhance its value. The whole number of clergy, according to the Diocesan Lists, is 1567, showing an increase over last year, of 29. We observe that the names of the *Professors* are omitted in the notice of the General Theological Seminary, an error which should have been guarded against: in the Diocesan Institutions, they are generally given with great fulness. The Commencement takes place on Thursday, not Friday following the annual meeting of the Board of Trustees. The "Evangelical Knowledge Society" is improperly ranked among the "Institutions of the Church." Our copy is beautifully bound in pocket-book form, with gilt edges.

We have also received from Messrs. Francis & Loutrel the Daily Memorandum Book, in pocket book form, with gilt edges. It contains an almanac with blank spaces for memoranda, and is both neat and useful.

The Evergreen for January contains an engraving of *Christ weeping over Jerusalem,* with appropriate letter press We have also a continuation of the interesting letters of *Adina;* a spirited commencement of a "Tour to the West," with valuable information as to the growth and prospects of the Church; a suggestive article on Christian Education; some brief and pertinent remarks on the so-called "*Bible Cause*" *and Temperance Cause.* The Book Notices in this periodical are always sound and discriminating, and breathe the spirit of the Church, The Periodical is continually improving under its present management, and as the new volume commences with the present number, those who desire to be instructed in the ways of religion and the Church, and combine pleasure and profit, are recommended to enrol their names on its subscription list forthwith.

The New York Ecclesiologist for November is extra number, completing the 2nd volume, so as that a new volume may commence in January. Its contents are a paper on *Church Music,* read by the Rev. John W. Shackelford at the Quarterly July Meeting; *The Cathedral System* No. 1, showing very ably the advantages of its introduction in our Church; a full description of the Church of *St. Barnabas, Pimlico;* Proceedings of the October meeting. This periodical has undoubtedly improved in the second volume, and if it continues to be judiciously conducted, will command the confidence and regard of good Churchmen.

The British & Foreign Medico-Chirurgical Review contains about 280 pages devoted to medical and surgical subjects. Among the papers we may mention a very instructive one on the *Climate and Meteorology of Madeira;* Statistical Reports on the Health of the Navy; *Cretinism* in the Sardinian States; *Vegetarianism;* Dr. Hooker's *Physician and Patient;* with several others on special medical matters. It is a journal of the highest value for the profession, and for those who wish to be accurately informed of the progress of medical science.

United States Monthly Law Magazine and Examiner. New York. John Livingston. 54 Wall Street. January, 1851. This number commences the 3d volume. It is adorned with a fine engraving of Judge Cranch, and contains a very full and judicious essay on the *Examination of a Witness;* an article on the *Legal Profession* in the United States; an abstract of the Reforms in Law in the several States of the Union; a full array of *Notes of Recent American Cases;* a *Digest* of recent American Cases, alphabetically arranged by subjects; Notices of New Law Reports of Courts in different States; and a paper on *National Jurisprudence,* in which the inconveniences and evils of having *thirty-one* different systems of State Law, uncontrolled in a great degree by any superior national system are forcibly exposed. It is suggested that commissioners be appointed from every State to form a code of statute law, embracing those provisions which shall be equally applicable in every State, and when complete be adopted by each State Legislature. The subject is certainly deserving of deep consideration. What a mass of confusion, for instance, the law of *Divorce* presents; the provisions of many of the States are in direct violation of the Divine law, and give rise to what is no better than legal concubinage. The objects of this well conducted and valuable periodical are thus described in the *prospectus:*

"It is intended that the work shall contain judicious articles upon leading topics, the most useful and interesting to the profession; biographical sketches of distinguished lawyers, now living, with well executed portraits: early notes of the more able and important decisions of the Courts in America and Great Britain; monthly alphabetical digests of all cases of general interest in the superior courts of law and equity both in the United States and England, properly classified and arranged for reference; critical notices of new books, and a list of all new law publications—together with a record of the events of the month, and a general miscellaneous survey of subjects of interest to the profession, as well as to the general reader."

The advantages of such a magazine are obvious.

The Spirit of Missions for November and December, besides the usual missionary intelligence, contains the Sermon of Bishop Hopkins at the Triennial meeting of the Society, and the Proceedings of the Board of Missions.

The Mercersburg Review for November, of which we acknowledged the receipt some time since, is an excellent number of this ably conducted periodical. Its contents are, 1. *The Moral Order of Sex,* by Dr. Nevin, a profound and philosophical examination of the subject, with a refutation of the absurd notions of Fourier and other recent writers on the equality of the sexes. Their relations are pointed out with great reasoning power, and the law of marriage developed with a due regard to Christian ethics. He carries one part of his theory rather far when he advocates the Salic law, and declares that female sovereigns only expose themselves to indignation and scorn. We think facts decidedly contradict his logic. 2. A candid and thorough examination of *Trench on Miracles,* in which the subject is fully and satisfactorily discussed; 3. *The Life and Character of St. John;* 4. *Trench's Hulsean Lectures,* with deep views of the interior life of Christianity, and its relation to the external evidence for its truth. This article forms a suitable sequence to the former one on the Gospel miracles. 5. *Immigration,* with a special reference to the needs, habits of thought, and customs of the German population; the special evils against which they have to guard, and the practical means by which their welfare and due training for the blessings of Liberty are to be promoted. As many enquiries have been made as to this Review, we take this opportunity to state that it is published every two months, beginning with January, and is afforded at $3 per annum.

Among the valuable pamphlets with which we have been favoured, the following deserve peculiar mention.

A Letter addressed to Right Rev. John H. Hopkins, D.D., in respect to the *Era* proposed in the Rev. Dr. Jarvis's "Chronological Introduction to the History of the Church," by Rev. A. B. Chapin, M.A. New Haven. G. B. Bassett. 1850.

Dr. Jarvis, in his masterly work, has placed the true date of the Crucifixion in in A. D. 28, in the Consulship of the two Gemini. Mr. Chapin's learned pamphlet cites several authorities, makes many computations, and adduces various arguments, to show that this could not have been the case. It covers a great extent of ground in a small space, and appears to be written in a scholar-like spirit, and by one desirous only that the truth should be made manifest. We do not profess ourselves competent to decide how far the objections are valid, though many of the points, as stated in the pamphlet, appear worthy of consideration.

Marks of Grace, or *The Scriptural* Evidence of True Religion, by J. H. Morrison, Rector of St. John's Church, Montgomery, Alabama. A Sermon preached in the usual course of pastoral duty, and printed at the request of the Congregation. It is well deserving of this tribute of approbation, being simple, clear and Scriptural in its teaching; setting forth the aid of the Spirit to produce all that is holy and good within us, and the duty of continual self-examination to ascertain the extent of His operation upon the soul, and how far His influences have been complied with.

Education, *a Discourse* preached by Rev. J. N. Linebaugh, Rector of St. James's Church, Baton Rouge, Louisiana, 20th Oct. 1850, is also one delivered in the course of pastoral instruction and requested for publication by those to whom it was delivered. It is eloquent in style and sound and elevated in sentiment, taking a lofty view of the nature and calling of man. It requires of the man who would be a scholar a deep and extensive course of reading in all the various branches of literature and science, and gives a glowing portraiture of the true Christian gentleman: his remarks on female education—the cultivation of the intellect, taste and feelings, her appropriate sphere of action and training in religion and morals, are just and attractively enforced.

The Annual Report of the Toronto Church Society is a thick pamphlet of 100 pages, and shows a wide and beneficial sphere of operations by that useful and well conducted Society. Its year ended the 31st March last.

The Catalogue of the *Princeton Theological Seminary* (Presbyterian) shows a flourishing state of things in that efficient Institution There are 5 Professors, 7 Resident Licentiates, and 140 Students—34 in the first class, 53 in the second, and 53 in the third.

The Fugitive Slave Law *tried by the Old and New Testaments,* by Jos. P. Thompson, Pastor of the Broadway Tabernacle. N. Y, Mark H. Newman & Co. This discourse takes strong ground against the law, but we doubt the correctness of his explanation of the word δουλος.

Three Lectures on Hygiene & Hydropathy, by R. S. Houghton, M.D, are written with ability and pungency.

The Sailors' Magazine for December, also The Moranian Miscellany, have been received.

Diocesan Intelligence.

Missionary Intelligence.—Annual Collection for Foreign Missions.—Season of the Epiphany, 1851.—The Foreign Committee affectionately remind the Church of the Collection for their Department of Missionary labor, which the Board of Missions have recommended shall be annually made in every parish on the first Sunday after the Epiphany, or on some other Sunday during the Epiphany season.

The recurrence of this season has, on former occasions, served to bring to the recollection of many, the interests of Foreign Missions; and the results of such annual contributions have been highly encouraging.

The Foreign Committee have entered upon their duties since their re-appointment, with the purpose, under God's blessing, of sustaining, in its highly useful career, the Mission at Athens, and of enlarging very greatly the Missions in Africa and China.

At Athens, the Mission has now entered upon the twentieth year of its existence. It has under its care 400 children, and continues, year after year, to give indisputable evidence of its beneficial influence.

At Cape Palmas, on the west coast of Africa, there are three ordained Missionaries, besides the senior Missionary, the Rev. John Payne, who having been recently elected the Missionary Bishop of that Station, will, it is expected, visit the United States for his consecration early in 1851. There are also in that Mission, several male and female Teachers, and flourishing Schools at five different Stations. There has been one permanent Church edifice commenced in the Colony, and the funds for another, among the heathen, have been raised.

Upon this Mission, the Divine blessing has rested very graciously, and many converted children of Africa, have been received into the communion of the Christian Church. The opening and settling of the coast by extending Colonies, and the better preparation for the comfort and health of Missionaries, have very much removed the formidable objections, in regard to exposure of health in the work the Gospel there. The Committee hope, that they may have it in their power to send out with the Missionary Bishop on his return, a good number of Missionaries and candidates for the Ministry, who shall carry on the work now so auspiciously begun.

At Shanghai, China, the Mission under the Right Rev. W. J. Boone, D.D., Missionary Bishop, has been eminently favored with the Divine blessing. Although, through the death of the lamented Mr. Spalding, there remains but a single clergyman to aid the Bishop yet these have continued to supply constant services, in the Mission Church erected by the munificence of a member of the Diocese of Massachusetts. The Male School, under the charge of its efficient teachers, is in a most encouraging condition; several of the pupils have been received by the Bishop as members of the Church of Christ: and one of them will shortly receive ordination. The Committee have recently resolved to establish a Female Mission School at this Station, and doubt not that individuals may be found who will esteem it a pleasure to furnish the means requisite for the erection of a suitable building.

This Mission, also, the Committee hope greatly to extend.

The plans of enlargement now contemplated, and in part commenced, by the Foreign Committee, will require a much heavier expenditure than they have reported for several years past. But convinced of the encouraging openings for usefulness which these Stations present, they cannot doubt that when the matter is fairly laid before the Church, its members will not withold the aid which they are so well able to supply, and which is now most earnestly and affectionately solicited.

For the Foreign Committee, P. P. Irving,
Foreign Office, Mission Rooms, *Secretary.*
2 Park Place. New York, Dec. 10, 1850.

Connecticut.—The *Advent Season Ordination* was held by the Bishop in Christ Church, Hartford, on Sunday, the 22d; at which time Mr. Edward Jessup, M. A., of Trinity College, was ordained Deacon, and the Rev. George W. Horne and the Rev. Collis J. Porter were advanced to the Priesthood. Morning Prayer was read by the Rev. Dr. Wheaton, who also presented the candidates for the Priesthood. The candidate for the Diaconate was presented by the Rev. Dr. Coit, who also assisted the Bishop in the Holy Communion. The Sermon was preached by the Rev. Dr. Williams.

Mr. Jessup takes the place as Assistant to the Rector of St. John's, Waterbury, of the Rev. Mr. Horne who removes to Oswego. *Calendar.*

W. New York.—*The Advent Ordination.*—On Sunday, Dec. 22d, Bishop De Lancey held the Advent Ordination at Trinity Church, Geneva. Morning Prayer was read by the Rev. Dr. Hale, and the sermon was preached by the Rev. Dr. Metcalf. The candidate for Deacon's Orders, Mr. Anthony Schuyler, was presented by the Rev. Dr. Wilson, and ordained Deacon by the Bishop, who also administered the holy communion, assisted in the distribution of the elements by the Rev. Dr. Wilson, the Rev. Mr. Ayrault, and the Rev. Prof. Page.

At the afternoon services, the Rev. Dr. Hale and the Rev. Mr. Ayrault read prayers, and the Rev. Mr. Schuyler preached.

Pennsylvania.—*Report of the Minister of the Floating Chapel.—Board of Managers, Churchmen's M.A, for Seamen in the Port of Philadelphia.*—Gentlemen:—It affords me much pleasure to report, that since the re-opening of the Floating Church, our services have been well attended by those for whom we are working, and that there is every reason to believe and to hope that the seed we are sowing, will yield its harvest. The joy expressed to me by several seamen, who, deprived of their little Church for a season, found it ready to welcome them once more on their return, is proof of the value which these wanderers set upon the sanctuary, when once they have been gathered within its fold. The number of seamen and oystermen who attend the services, is very encouraging. Their deportment is most respectful, and in many cases, very devout; and I find it somewhat difficult to keep on hand a sufficient supply of books to meet their demands. If it be borne in mind that many of these persons, (according to their own admissions,) have been strangers from the Lord's House, for years and years, it will at once appear that even to persuade them to enter those sacred doors, and accept a religious book, is effecting much. We may confidently expect, that under the Divine blessing, incalculably salutary results will ensue—gradually it may be, but surely.

Since resuming our services, I have baptized 1 adult and 7 children—total, 8; and hope next Sunday to baptise 9 more children. Some of these children, with their mother, (whom I baptised,) compose the family of an oysterman lately deceased, with whom I have had, from time to time, several interesting conversations—though not with such immediate and apparent results as I had hoped; but I have good reason to believe that his last moments were cheered by the consolations of religion, and that he had cause to bless God for his brief attendance at the Floating Church. His widow and some of his children have been brought into the Church, and I trust that the rest of his family may be persuaded to do likewise.

I meet with a kind and attentive reception, wherever my visits carry me; and by gathering the wives and children of seamen and boatmen into the fold, I trust in time to extend my influence more directly to the husbands and fathers themselves. In short, the prospect before us is very encouraging, and with zeal, faith, and patience, the Lord being our helper, we shall not be disappointed of our hope, nor fail to accomplish the end desired—the turning of many unto righteousness.

Respectfully, &c., R. S. Trapier.

On the fourth page will be found a curious account of a reported new written language in Western Africa, with a specimen of the writing, for which we return our thanks to the obliging friend who furnished us with the plates. The information is too slight as yet to warrant any definite conclusions. The Report of Mr. Koelle will be looked for with interest.

CLERICAL CHANGES.

Rev. Ebenezer Williams present address is Montford Post Office, Grant Co., Wisconsin.

Rev. Daniel Washburn, to the Rectorship of the Church of the Evangelist, Philadelphia.

Rev. G. R. Bartlett has removed from Green Lake to Marguelte, Wisconsin.

Rev Dr. Jarvis's 1st Volume of his Ecclesiastical History has, it will be seen by the subjoined advertisement, been published at Boston. We regret that the notice in the *Christian Witness* wholly escaped our observation or it would have been republished earlier. We trust that the tardy appearance of the announcement in the *Churchman* will not be attribnted to an insensibility to the merits of the work or to a want of interest in its success.—We think that the apathy of Churchmen generally on this subect, is much to be lamented, and trust that the efficient Committee who have the matter in hand may fully achieve the object they have in view.

DR. JARVIS'S NEW WORK. Published this day by Charles Stimpson, No 106 Washington Street, the first volume of

THE CHURCH OF THE REDEEMED,
or the History of the Mediatorial Kingdom.

Vol. I, containing the first five periods; from the fall of Adam in Paradise, to the rejection of the Jews and the calling of the Gentiles, by the Rev Samuel Farmer Jarvis D. D. L.L. D. This edition is recommended by the General Conventions of 1847 and 1850.

The Executive Committee appointed in pursuance of a resolution of the House of Clerical and Lay Deputies of the Protestant Episcopal Church, late assembled in general Convention, to conduct the business operations of the above work, do hereby give notice, that all orders for the same, addressed to either of the members of said committee, and accompanied by remittances, will be promptly attended to.

The Executive committee have fixed the price of said work at $3 per copy.

Thomas Belknap, Hartford, Ct.
Edward S. Hall, Milville, Mass.
Charles Stimpson, Boston, Mass.

Church Papers and all others interested, will please copy.
Jan. 4, 3t.

Died.

In Tallahassee, on the 15th Dec., at the residence of Rev William Neil, Jane Grey, only daughter of William S. and Jane H. Bogart, aged nine years and nine months. In the death of this interesting child, is seen the uncertainty of life. A few days ago she was in perfect health—the delight of affectionate parents and friends; but disease seized upon the fair victim, and she now lies in the cold embrace of death. We sympathize with the afflicted parents and commend them to Him who only is able to sustain. The blessed Saviour hath said, "suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God."

At Orange, N.J, after a short and severe illness, on Sabbath afternoon, the 8th Dec., Sarah E. F. wife of Henry S. Condit, and only daughter of James P. and Matilda Rolins, aged 28 years 1 month, and 8 days. The subject of this obituary notice, died on the eighth anniversary of her bridal day. She bore her sufferings with patience and resignation to the Divine will. Having a cheerful and affectionate disposition, it was her constant aim to promote the happiness of those around her, and her loss is deeply felt by a fond husband, affectionate parents, and a large circle of relatives and friends. But we sorrow not as those without hope, believing that our loss is her eternal gain.

Notices.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. Schroeder, D. D., Rector.

Course of Sunday Evening Lectures, on the Lives and Characters, Writings and Opinions, of the most eminent of the Church Divines.

Lecture X, (Sunday, Jan. 5,) *Bishop Jewell's Apology of the Church of England.*

Service at 7½P.M.

☞ The Church of the Nativity, Avenue C, will be opened for Divine Service on Sunday evenings during the winter, commencing on Sunday the 5th instant, at half-past 7 o'clock.

Clergymen from different parishes of the city and its vicinity, are expected to officiate.

☞ A meeting of the Clergy of Fairfield County, Conn., will be held in the Parish of St. Peter's, Monroe, on Tuesday and Wednesday, the 7th and 8th of Jan.

The first service will be held on Tuesday at half-past 2, P.M.
W. White Bronson, Sec.
Danbury, Christmas Day, 1850.

CALVARY FREE CHURCH, WILLIAMSBURGH,
Third st., near Grand.

To-morrow evening (Sunday the 5th) the Rev. B. F. Taylor will preach a sermon in this Church, on the "Blasphemy against the Holy Ghost." Divine service will commence at 7 o'clock precisely.

Jan. 4. 1851.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Dec. 16, viz:

Ch Annunciation, NY, a member, 25; Christ, Norwich, Ct, 60; Christ, Shrewsbury, NJ, 7; Trinity, Pittsburgh, Pa, 81 30; Trinity, Carbondale, Pa, 12; St George's, Astoria, NY, 13; Grace, Cherry Valley, NY, 3; St Johns, Ohio city, 12; St Georges, Hempstead, LI, 13 17; St John Stamford, Ct, 22 19; St Paul's So, Trenton, NJ, 20 34; Rev E M P Wells, Boston, 20; St Pauls, Burlington, Vt, 45 6; Immanuel, Bellows Falls, Vt, 12; St Peters, Drewsville, N H, 5; St Peters, Montgomery Co, Md, 5; St Pauls, Frederick Co, Md, 1; St Marks, Coalsmouth, Va, 6; St Johns, Fayetteville, NC, 109 46; A C C, 2; Trinity, Scotland Neck, 20; Calvary, Tarboro', NC, 15; St Pauls, Augusta, Ga, 66 20; Bangor ch, Churchtown, Pa, 14 50; St Stephens, Wilkesbarre, Pa, for Ill, 43; St Matthews, Sambury, Pa, 4 4; St Thomas, Windsor, NC 7 4; Ch of the Advent, Williamton, NC, 2 96; St Marks, Lewiston, Pa, 10; St Johns, Cuyahoga Falls, Ohio, 5; St Davids, Dallas Co, Ala, 20; St Pauls, Brookfield, Ct, 7 50; (and offgs for Minnesota, 11) Christ, Madison, Ind, 27 70; St John the Evangelist, Stockport, NY, 5; Jubilee College Chapel, 15 52; Trinity, Fairview, NJ, 1 50; St Stephens, Beverly, NJ, 3 80; St Pauls, Red Hook, NY, 10; Grace, Brooklyn Heights, 68 4; S S 25; Christ, Newton, NJ, 10; St Stephens, Portland Me, 30; thro' E Wilcox, R A in Pa, Emmanuel Church, Holmesburgh, 16; Trinity, Oxford, 14; St Judes, Phila, for Ill, 23 67; Trinity, Easton, 10; St Marks, Manch Chunk, 6; Upper Sherian, Children of the Swedes' ch, 7 50; Grace, Haddenfield, NJ, 3 61; ch of the Ascension, Gloucester, NJ, 1 39—82 17; All Saints Paradise, Pa, 10; St Pauls, Eastchester, NY, 14 50; M S Marsh, Esq, Lancaster, Ill, ann, 5; St Pauls, Springfield, Ill, addl, 1; St Marys, Brooklyn, NY, 18; Christ, Hudson, O, 5; ch of the Epiphany, NY, addl, 5; St Pauls, Louisberg, NC, 10; Christ, Manhasset, NY, 18; Grace, Saybrook, Ct, half 5; St James, Arlington, Vt, 20; Mrs M C Deming, 50; Fangerior Co, Salem, Va, 8 18; St Michaels, Marion, Ala, 6 40. Total, $1144 67.

THOMAS N. STANFORD, Treas.,
New York, Dec. 30, 1850. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 19th inst.

Annual Subscribers at $2 each.

Rev E Bourns, Mrs S Waring, W M Benjamin, L Phillips, J Barrow, J F DePeyster, Wm Van Hook, J Collins, F W Edmonds, E Whitehouse, W B Winder, F A Guion, 4; Matthew S Marsh, Lancaster, Cass Co, Illinois. Total, $31.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Dec. 26, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 19th inst.

Annual Subscribers at $1 each.

James Barrow, F A Guion, Wm Van Hook, I Collins, of Cool Spring, NC, Wm B Winder, L W Phillips, 2.

A family Christmas offg, 5; St Johns, Whitestown, W N Y, Rev W A Watson, 1 50; M S Marsh, of Lancaster, Cass Co, Ill, 5. Total, 18 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec. 26, 1850. 20 John street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 23d Dec., the following contributions, viz.:

From ch of Holy Cross, Troy, Rev Jas Cole Tracey, 9 10; Christ, Brooklyn, Rev Dr Stone, 32; ch of Holy Evangelist, NY, Rev B Evans, 10 33; St Paul's Chapel, NY, Rev M P Penks, 798; St Johns, Yonkers, Rev H L Storrs, 26. Total, $156 56.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Dec. 30, 1850. 55 Water street.

THE POOR.

The subscriber, Rector of the church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

By Messrs. Stanford & Swords, from H. L. $10.
B. EVANS, 172 Broome st.

Further donations for the poor are respectfully solicited. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 172 Broome st.

December 31, 1850.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From S Cambreleng, Esq, 20; a member of the ch of the Ascension, 1; G, 5, and a bundle of clothing; by Messrs Stanford & Swords, from H L, 10.

Lot Jones, 77 2d Avenue.

N.B.—Donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Avenue.

Dec. 31, 1850.

THE POOR.

St. Simon's German Free Church. The subscriber gratefully acknowledges the receipt of the following donation:

By Messrs. Stanford & Swords, from H L, $5.

Never, during the whole period of his Missionary labors among the Germans, have the calls of the sick and destitute been more numerous and urgent. Several very distressing cases requiring immediate relief.

Will not some of those, who only need the assurance that that their alms will be worthily dispensed, enable him to comfort and afford *timely* aid to those, who are in every sense of the word, strangers in a strange land?

Further donations of either money or clothing, are earnestly solicited, and may be left with Msssrs. Stanford & Swords, 137 Broadway, or at 276 Houston st.

THOMAS COOK.
Missionary to the Germans and Jews.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 1st October, the following contributions, viz:

From St Thomas' ch, NY, Rev Dr Whitehouse, 100; St Pauls, Red Hook, Rev H DeKoven, 3; Ch of the Advent, NY, Rev A B Hart, 5; St Saviours, Maspeth, Rev Wm Walsh, 13; St Marks, Williamsburgh, Rev S M Haskins, 7 8; St Pauls, Glencove, Rev S Douglass, 7 56; Mrs H L, don, 125; L, don, 10; Ch of Holy Evangelist, NY, Rev B Evans, 10; Zion, Morris (Otsego Co, 7) Rev W H Hills, 12; Missionary Station, Kinderhook, Rev F T Tiffany, 12 53; Christ, Manhassett, Rev Samuel Cox, 5; total, 310 17.

C. N. S. ROWLAND, Treasurer,
Dec. 30, 1850. 55 Water-st.

The undersigned acknowledges the receipt of $5 from a female communicant of Christ Church, Westport; $6 from Samuel T. Lambert, being amount of the Advent collection of St. Matthew's Church, Wilton, Conn, for the Rev. Mr. Breck, Minnesota Mission.

JOHN L. ASPINWALL, Trea.
54 South st., New York.

ALMANACK & CANONS.

FOR 1851.—Sword's Pocket Almanack and Church Register, containing lists of the Bishops and Clergy, and other statistical information to which is added, the Constitution and Canons of the Church.

Published by
STANFORD & SWORDS,
Church Publishing House,
Jan. 4, 6t. 137 Broadway.

INSTRUCTION IN GERMAN.—A native of Hanover, a graduate of the University of Gottingen, is desirous of obtaining private pupils for instruction in the German. The best recommendations. Address E. B. at this office. Jan. 4, 4t.

THE MOTHER'S RECOMPENSE.

D. APPLETON & CO.—Have just published, Printed from the advance sheets received from the London Publishers, *The Mother's Recompense,* a sequel to home influence, by Grace Agular. Author of "Woman's Friendship," &c. &c. One volume 12 mo., of 500 pages, paper cover, 50 cts, cloth, 75 cts.

D. A. & Co. also publish, by the same author, uniform with the above, *Woman's Friendship.* 12 mo., paper, 50 cts., cloth 75 cts.

Vale of Cedars 12 mo, paper, 50 cts., cloth 75 cts.

Nearly ready, *The Women of Israel,* by Grace Agular. 2 volumes, 12 mo.

THE MOST BEAUTIFUL GIFT BOOK OF THE SEASON.

D. APPLETON & CO.—Have just published, *Our Saviour, with Prophets and Apostles* a series of eighteen Highly finished Steel engravings, designed expressly far this work, with descriptions by various American Divines, Edited by J. M. Wainwright, D. D.

One vol. Imperial 8 vo., handsomely bound, $7; morocco extra, $10; do. colored plates, $15; morocco extra, with oval paintings on plate glass, in centre, $12; do. colored plates, $20; papier mache, frame in morocco, $12; do. colored plates, $18; plate glass, with superb paintings on whole of sides, $25.

"We can scrcely conceive a work more commendable as a gift book, its interior and exterior being alike attractive to any person of pure and elevated taste. There is nothing ephemeral or perishable about it—it is a book not for a season, but for all time."—[Commercial Advertiser.

NEW LIBRARY AND GIFT BOOKS.

THE General Protestant Episcopal Sunday School Union has just published the following Books—in Muslin, Library, and fancy paper bindings.

THE NOBLE ARMY OF MARTYRS, by Rev. Samuel Fox, M.A., with a fine engraving of the Stoning of St. Stephen.
Sup. 16mo. ed., mus 50cts; mus, gilt edges, 63cts.
18mo ed, half mor, 25cts, fancy covers, 14cts

THE LARK, as an Example of Cheerfulness, with two fine engravings.
18mo mus, 25cts, half mor, 15cts, fancy covers, 8cts.

THE TWO MECHANICS; a Narrative, by the Rev. R. Cox, with three beautiful engravings, from designs by J. L. Morton, Esq.
18mo, mus, 19cts, half mor, 16cts, fancy covers, 8cts.

MARION MARTIN; or, Truth and Honesty, by Mrs. Francis Vidal, with engravings.
18mo, mus, 25cts, half mor, 16cts, fancy covers, 8cts.

THOMAS AND ANN THOMPSON; or, The Observance of the Lord's Day, by same authoress, with engravings.
18mo, mus, 15cts, half mor, 10cts, fancy covers, 4cts.

THE CHRISTMAS SECRET, with fine engravings.
18mo, mus, 15cts, half mor, 10cts, fancy covers, 4cts.

MY MOTHER'S JEWEL, by Jane A. Eames, with illustrations from designs by Purcell.
Sup 16mo ed, mus, 63cts, mus, gilt edges, 80cts, fancy covers, 38cts, 18mo ed, half mor, 38cts, fancy covers, 22cts.

AGNES AND ELIZA; or, Humility, with fine engravings.
Sup 16mo ed, mus, 56cts, mus, gilt edges, 70cts, fancy covers, 21cts; 18mo ed, half mor, 30cts, fancy covers, 20cts.

SEQUEL TO HARRY AND ARCHIE, by the Rev. Edward A. Monro, with engravings.
18mo, mus. 28cts, half mor, 20cts, fancy covers, 12cts.

WILLIAM NORTON, the Emigrant, by Mrs. Francis Vidal, with engravings.
18mo, mus, 28cts, half mor, 20cts, fancy covers, 12cts.

LITTLE ANNIE AND HER NURSE, by same author, with engravings.
18mo, mus, 15cts, mor, 12cts, fancy covers, 6cts.

THE CHURCH CATECHISM, ILLUSTRATED.—This is a most beautiful gift book for children of all ages. With 18 fine engravings, and covers printed in gold, 28 cents.

For sale at the Depository, No. 20 John-st.
Dec. 21—tf DANIEL DANA, Jr., Agent.

ORGANIST.

A YOUNG ORGANIST brought up in a Cathedral Choir in the Church of England, desires a situation. His position was that of Assistant Organist in the Cathedral of Armagh, from which his letters of introduction are. His references here, are to Dr. Hodges, Organist of Trinity; Rev. Arthur C. Coxe, Hartford, or to Prof McVickar, No. 8 College Green.
Dec 14 tf

Poetry.

For the Churchman.

"Declining Days."

—BY REV. F. H. LYTE.—

Why do I sigh to find
Life's evening shadows gathered round my way?
The keen eye dimming, and the buoyant mind,
Unhinging day by day?

Is it the natural dread
Of that stern lot, which all who live must see?
The worm, the clay, the dark and narrow bed,—
Have these such awe for me?

Can I not summon pride
To fold my decent mantle round my breast;
And lay me down at Nature's eventide,
Calm to my dreamless rest?

As nears my soul the verge
Of this dim continent of woe and crime,
Shrinks she to hear Eternity's long surge
Break on the shores of Time?

Asks she, how she shall fare
When conscience stands before the Judge's throne,
And gives her record in, and all shall there
Know, as they all are known?

A solemn scene and time—
And well may Nature quail to feel them near—
But grace in feeble breasts can work sublime,
And Faith o'er master fear!

Hark! from that throne comes down
A voice which strength to sinking souls can give,
That voice all Judgment's thunders cannot drown;
"Believe," it cries, "and live."

Weak—sinful as I am,
That still small voice forbids me to despond;
Faith clings for refuge to the bleeding Lamb,
Nor dreads the gloom beyond.

'Tis not then earth's delights
From which my spirit feels so loath to part;
Nor the dim future's solemn sounds or sights
That press so on my heart.

No! 'tis the thought that I—
My lamp so low, my sun so nearly set,
Have lived so useless, so unmiss'd should die:—
'Tis this, I now regret.

I would not be the wave
That swells and ripples up to yonder shore;
That drives impulsive on, the wild wind's slave,
And breaks, and is no more!

I would not be the breeze,
That murmurs by me in its viewless play,
Bends the light grass, and flutters in the trees,
And sighs and flits away!

Not like the wave or wind
Be my career across the earthly scene;
To come and go, and leave no trace behind
To say that I have been.

I want not vulgar fame—
I seek not to survive in brass or stone;
Hearts may not kindle when they hear my name,
Nor tears my value own.

But might I leave behind
Some blessings for my fellows, some fair trust
To guide, to cheer, to elevate my kind
When I was in the dust!

Within my narrow bed
Might I not wholly mute or useless be;
But hope that they who trampled o'er my head
Drew still some good from me!

Might my poor eye but give
Some simple strain, some spirit-moving lay;
Some sparklet of the Soul, that still might love
When I was passed to clay!

Might verse of mine inspire
One virtuous aim, one high resolve impart;
Light in one drooping soul a hallow'd fire,
Or bind one broken heart!

Death would be sweeter then,
More calm my slumber 'neath the silent sod;
Might I thus live to bless my fellow men,
Or glorify my God.

Why do we ever lose
As judgment ripens our diviner powers?
Why do we only learn our gifts to use,
When they no more are ours?

O Thou! whose touch can lend
Life to the dead, Thy quickening grace supply,
And grant me, swan like, my last breath to spend
In song that may not die!

Selected Matter.

(From the Troy Daily Whig.)

Church of England.

Mr. Editor,—We hear a vast deal said in our time, of the enormous wealth and corruption of the Church of England. Indeed it is quite the fashion both here and abroad for the periodical press to heap upon the clergy of the Anglican Church all kinds of insult and obloquy. Can it be that all the zeal which we behold, for demolition and spoilation, has for its object only the glory of God and the welfare of men? Or may it not be that many are actuated by feelings of envy and jealousy at the renewed vigor and increased usefulness of this branch of the Christian Church? Is it not a curious thing to see infidels and Christians of all creeds and sects, combining against her, and agreeing in nothing else but in the words of the children of Edom, who said, in the day of Jerusalem,—"Down with it, down with it, even to the ground?" The exaggerated statements that have lately appeared in some of our newspapers concerning the Church of England, have called forth these remarks, and it shall be my endeavor, with your permission, to consider briefly the truth and justice of some, at least, of these alleged enormities.

Reports have been generally circulated in England, by the enemies of the Church, as to the immense extent of its wealth, which has been variously estimated by them at from eight to ten million pounds per annum. This would indeed be prodigious, if true, but the friends of the Church say it is not true; that although the nominal revenue arising from Ecclesiastical property is very large, yet the clergy do not actually receive more than three or four millions, and this when divided among sixteen thousand, will not average more than two hundred and fifty pounds each, or about eleven hundred dollars, probably not more than double what our own poorly paid clergy receive—which is not so monstrous after all, when we take into account that they, unlike our clergy, are expected to head every charitable subscription. It is said too, that this revenue is very unequally divided, and that while five thousand curates receive but about eighty pounds a year, the bishops, deans and other dignitaries enjoy princely incomes, which they either accumulate for their families, or expend in luxurious living. Although the first part of this charge must be allowed, still it should be said a greater equality is much desired by all English Churchmen. The difference complained of, however, has been gradually lessening since the days of Queen Anne, and with the present management of the ecclesiastical commissioners will be very soon no larger than that believed to be desirable.

As for the income of the Bishops, it will be found on examination, that they are not so very much greater than they should be. It is true, they average about five thousand pounds a year, but when we consider that this will not go farther in England than ten thousand dollars will go here, and that custom, which is there equal to law, requires them to keep up a certain style, which we Republicans think unnecessary, and that they are expected to entertain at their houses both the clergy and laity of their Dioceses, as well as strangers from America and elsewhere, and that they are also expected to subscribe liberally to all charitable undertakings, we will not be so much surprised at the enormity of their revenues, or charge them rashly with luxury or avarice.

There used to be a great deal said some ten or fifteen years ago, of the rich Bishopric of Durham, with its seventy thousand a year, which has since turned out to have been only thirteen thousand, nine thousand of which was expended according to ancient rules or requirements, as for instance, the entertaining of Judges at the old Castle of Durham, an enormous pile, which was only inhabited during the session of the courts. I do not know what use the present Bishop of Durham makes of his disposable income, but I have heard that, his immediate predecessor, Bishop Van Mildert, following the commands of our Lord, laid up treasures only in heaven, dying poor, leaving his wife a slender annuity, barely sufficient to supply the necessaries of life. Bishop Barrington, who died in eighteen hundred and twenty-four, and who held the Bishopric of Durham for nearly fifty years, was also famous for charity and Christian liberality. It appeared from his books and papers, that he had expended in benevolent works, no less than two hundred thousand pounds, or about nine hundred thousand dollars. It is said of him by his biographer, "that one of his relations trusting to advancement through his patronage, having intimated a desire to enter the Church, the Bishop enquired with what preferment he would be contented. Five hundred a year will satisfy all my wants, was the reply. You shall have the amount, said the conscientious prelate: not from the patrimony of the Church, but from my private fortune."

As for the pride and self-indulgence of the Bishops, I will only say that I once mistook one of them, in his own palace, for an upper servant, on account of his extreme civility—and attention to myself and companions, and that one day when I chanced to be of a party of Americans, made by another Bishop for the purpose of visiting a beautiful monastic ruin and its neighborhood, his Lordship observed to us, that he had not slept well the night before, in consequence of his anxiety for pleasant weather; a day's recreation being to him an unusual indulgence. There is also another serious charge often brought against the English Church, which is, that Bishoprics and rich Benefices are generally bestowed on the younger sons of the Gentry and Nobility. The best answer to this, will be found in the following list of Bishops and Archdeacons of the past and present century, many of them well known even in this country, and who by their learning and piety, deserved the preferments they obtained. The present Bishop of London, Dr. Blomfield, is the son of a schoolmaster; Kaye, Bishop of Lincoln, was of humble parentage; Van Mildert, Bishop of Durham, son of a merchant of Dutch extraction; Tomline, Bishop of Winchester, son of a tradesman; Hincliffe, Bishop of Peterborough, son of a livery stable keeper; Maddox, Bishop of Worcester, son of poor parents, was educated at a charity school; Thomas, Bishop of Salisbury, son of a porter; Smalridge, Bishop of Bristol, son of a dyer; Blackburn, Archdeacon of Cleveland, son of an Alderman of Richmond; Jortin, Archdeacon of London, son of a French Protestant; Secker, Archbishop of Canterbury, son of a dissenter; Wake, Archbishop of Canterbury, whose father desired him when a young man, to enter the clothier business; Paley, Archdeacon of Carlysle, son of a schoolmaster; Watson, Bishop of Llandaff, son of a schoolmaster; Porteus, Bishop of London, son of a tradesman; Hurd, Bishop of Worcester, son of a farmer, Newton, Bishop of Bristol, son of a brandy and cider merchant; Warburton, Bishop of Gloucester, son of an Attorney; Butler, Bishop of Durham, son of a shopkeeper; Pearce, Bishop of Rochester, son of a distiller; Hoadley, Bishop of Winchester, the son of a schoolmaster; Potter, Archbishop of Canterbury, son of a linen draper, and another Archbishop of Canterbury, in the time of George the third, whose name, I think, was Moore, was the son of a butcher. There are a great many more of whose families I can learn but little, the majority of whom seem to have had no pretentions to gentle birth.

In conclusion I can but briefly notice the Cathedral establishments, which all allow to be sadly inefficient. Even the London "Christian Remembrancer," a firm assertor of the right of the Church, says "there is a general and almost universal feeling of dissatisfaction, arising from the conviction that the Cathedral bodies are not doing what they might, and ought to do for the Church," and again "the Cathedral City should be the centre of education for every Diocese, provided with an efficient staff of teachers, training masters and mistresses for the Parochial schools. The Chorister's school should be made the nucleus of a Grammar school, offering a free education to the Choristers, and the advantages of better instruction on more economical terms, than could elsewhere be met with, to the children, not only of the poor, but of the tradesmen, mechanics and farmers." But we must acknowledge that these establishments have done good in spite of all their defects. To say nothing of the unequalled sublimity of the Cathedral worship, if we but glance at the libraries of our eminent divines, both at home and abroad, we shall find their chiefest ornaments to be the books of those men, to whom the Cathedral cloisters have afforded that quiet and leisure requisite for the production of all great works. These works have enlightened not only their own times, but will serve to instruct unborn millions.

JUSTICE.

The Recently Discovered Written Language of Africa.

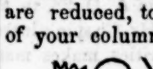
To the Editors of the New York Tribune:

A great deal of interest has been excited during the present year by the singular announcement that a written language has been discovered in Western Africa, brought from a tribe in the far interior some time since, and but recently made known to Europeans. The existence of this language was first authentically communicated to the public through the columns of the *Literary Gazette*, by Rev. Mr. Koelle, a Missionary of the English Church Missionary Society, stationed at Sierra Leone. Mr. Koelle gives the following account of the circumstances attending the discovery:

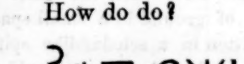
"Capt. Forbes, on the station there, being one day on shore near Cape Mount, on or near the northern boundary of the American Colony of Liberia, saw some unknown characters on a native house. On making inquiries, he learnt that these characters represented the Vy language; and he found a man of the Vy nation who possessed a book, and was able to read the characters. The man remained several days on board the vessel of Capt. Forbes, and was seen there by Mr. Koelle, who also saw the book, and heard him read it. The man stated that the art of writing was communicated to his nation by eight strangers from the interior a long time ago; that schools were instituted, and the people generally taught; but that the inroads of the Portuguese had checked education, and few could now read."

It affords me great pleasure to be able to lay before the literary public and the friends of Africa, as well as all who feel an interest in the missionary enterprise, the accompanying specimen of the language thus discovered, and possessed of what is certainly remarkable interest. I am indebted for the original to Rev. C. Colden Hoffman, of the American Episcopal Mission to Western Africa, and who is stationed at Cape Palmas. His account of the language, as obtained from the writer of the following specimen, differs from that contained in the statement of Rev. Mr. Koelle. Mr. Hoffman gave the following facts:

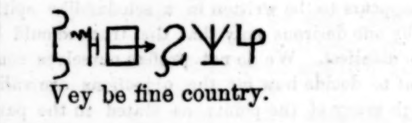
"Being one day in Monrovia, he saw several individuals of peculiar appearance and dress, and on inquiring who they were, he was informed that they belonged to the Vy nation, to which the public attention had just then become attracted by the reports relating to their literature. He sought an interview with one and asked him to furnish him with a specimen of their language. The man replied that he could not write, but that "he (pointing to a companion) knew all about it." The second, on being asked to write several sentences, produced the following, which are reduced, to bring the lines within the limits of your columns:



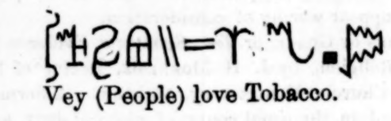
How do do?



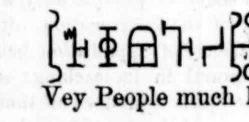
Vey be fine country.



Vey (People) love Tobacco.



Vey People much love God.



Woondu.

It is to be regretted that Mr. Hoffman did not desire "Woondu," the writer, to give the above sentences in the Vy dialect, as well as the English broken idiom. Some approximation to an analysis of the syllabic nature of the characters might then have been made. Mr. Koelle says that the alphabet consists of about one hundred letters, each representing a syllable. He gives a short specimen of the Alphabet, and a list of about fifty words. There are distinct characters for *bah, beigh, bih, boh, boo,* and *bang*; and perhaps, if we had the whole alphabet, for more syllables beginning with *b*. It will be noticed that several of the characters above are repeated in different sentences, particularly the first representing "Vy," nation, people or tribe, being understood.

"Woondu," informed Mr. Hoffman that the language was introduced among his people, about twenty or thirty years ago, *by the inventor*; and further, that this modern Cadmus is still living with the tribe. As every thing connected with this subject will doubtless be of great interest, I deem it a privilege to communicate the facts in my possession for the information of the curious, the scholar and the inquirer.

The Vyots live on and near a promontory, as Mr. Hoffman remarked, about fifty miles from Monrovia, if his information was correct. Mr. Koelle embraced an early opportunity of proceeding in a vessel to the nearest point from which the nation could be reached, and will doubtless make known the result of his discoveries at an early day.

Unquestionably the vast central plain of Africa offers a splendid field for the enterprise and explorations of the historian, the geographer, and the scientific traveller. The great discovery of August 1, 1849, by Rev. Dr. Livingston, the Missionary of the London Missionary Society, in South Africa, accompanied by Messrs. Oswell and Murray, who made known the existence of Lake Ngami, in lat. 19° South, is as important as interesting. The present expedition of Drs. Barth and Overweg, on the North, who have penetrated beyond Bornn into the Air country, promise still more important results.—The inscriptions and characters found by these travellers give reason to expect signal and valuable discoveries in the far interior. The researches of these learned men will be looked for with increasing interest as they penetrate deeper into the unexplored regions of the central continent.

Yours, truly,
WM. OLAND BOURNE.

Advertisements.

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

LIBRARY BOOKS.

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date is 197 vols., of various prices. Total, $29 79, nett.

THE CHILDREN'S MAGAZINE, bound in 42 vols, of 144 pages each. Price for the set, 7 56, nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the et, 87 cents, nett.

NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37 cents,
Agnes and Eliza	"	30 "
Sequel to Harry and Archie	"	20 "
William Norton the Emigrant	"	20 "
Little Annie and her Nurse	"	12 "
Harry and Archie, or First and Last Communion	"	25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Masten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "

BEAUTIFUL BOOKS FOR GIFTS.

MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

AGNES and ELIZA, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

HELEN MORTON'S TRIAL, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

THE REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

THE COMBATANTS.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

THE BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

THE KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

THE OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

THE SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

THE DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.: fancy paper, 25.

THE DARK RIVER.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

THE EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

THE HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Nov. 30, 1850. Church Depository, 20 John St

CHURCH SCHOOL, conducted under the general supervision and advice of the Rev. Samuel Seabury, D.D.
WM. B. STOUGHTON, Prin,
190 West 19th st, 3d house from 8th av.
Nov. 23, 1850. 3m

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

THE EVERGREEN, FOR 1851.

THE Proprietor of the Evergreen, duly appreciating the great success which has attended the publication of his magazine, would, with the commencement of a new volume, again urge its claims upon the reading community. The Evergreen is a repository of religious, literary, and entertaining knowledge for the Christian Family. Its religious teachings will conform to the standards of the Protestant Episcopal Church. Its design is to supply a want experienced by a very large portion of the community, that of a magazine for FAMILY READING, inculcating in a pleasant and agreeable form, the great principles of morality and religion.

The January number will commence the first of the second series of "Letters from Jerusalem," supposed to have been written by a young Jewess to her father, residing at Alexandria. The period selected, is that in which our Lord was upon the earth, and the events which occurred and the persons who lived during that time, are brought before the reader as by an eye-witness. These letters are written expressly for this magazine, by Prof. J. H. Ingraham, of Nashville, Tenesee, and the deep interest of the subject, together with the animated and popular style of the author, have gained for the narrative, an extraordinary degree of favor.

"A Trip to the West," by the Rev. Richard Cox, being an account of his travels through several Western States, will also, it is not doubted, prove highly acceptable to the reader. This will be followed by a series of papers on the "Early Persecutions of Christians," (a subject of the deepest moment) by the same author, and cannot fail to add greatly to the value of the magazine, and the pleasure and improvement of the reader.

The magazine will also contain tales and sketches from the pen of the Rev. Frederick W. Shelton, a gentleman well known in the literary world, and who has been one of the most popular contributers to the Knickerbocker Magazine.

In addition to these, our list of contributers contains a large number of names of the best and most vigorous writers in the country. In point of talent and ability, and interest, the Evergreen for 1851, will excel any volume heretofore published.

The Evergreen will be issued punctually on the first of every month. The work will comprise at least thirty-two pages, exclusive of the engravings,—thus forming, annually, a richly embellished volume of about four hundred pages. Each number will be ornamented with an appropriate and beautiful Steel Engraving.

Price Two Dollars a year in advance. This will also entitle subscribers to engraving of two churches.

Any clergyman, or other person, sending four subscribers, and the payment in advance therefor, shall be entitled to a fifth copy gratis; and this, not only for one year, but so long as he will continue to forward the payment for four subscribers.

Any clergyman, or other person, sending eight subscribers, and the payment in advance therefor, shall receive a complete set of the portraits of the deceased Bisoops on large paper, together with the volume for the current year for which the subscribers are obtained.

Any clergyman or other person, sending us 15 subscribers, and the payment in advance therefor, shall receive a complete set of the Evergreen from its commencement, (being 7 volumes,) together with the volume for the current year for which the subscribers are obtained.

Persons wishing to subscribe, and subscribers, in places where there is no resident agent, are requested to remit directly to the Publication office, by mail, and an acknowledgement of the receipt of the money will be sent with the subsequent number of the Evergreen.

From a large number of flattering notices by the press. We extract the following.

Every succeeding number seems to improve, and we can confidently commend it as a Periodical which will supply useful and entertaining reading for the Christian Family. We trust that the new energy and life, which mark its present existence, will secure for it the larger share of favor and patronage it richly deserves.—*Banner of the Cross.*

The Evergreen is a magazine adapted more particularly to that class of readers who belong to the Episcopal Church. It is sufficiently decided in its tone—yet, its advocacy of principles is in a spirit of calmness and moderation, well calculated to secure the attention of any denomination of Christians. Its articles possess a high degree of literary merit. The papers now in course of publication, on the Early Persecutions of Christians, written by the Rev. Ricard Cox, contain much historical information and much edifying readng. The present number commences a series of letters, supposed to be written by a Jewess of Jerusalem, during the life and ministrations of our Saviour. They are from the pen of Professor INGRAHAM, and will possess a rare interest. We are glad to see the talent of that gifted writer, who, for a long time past, has withdrawn himself from the field of authorship, devoted to so noble a theme. We understand he is a regular contributar to the Evergreen.—*Westchester Gazette.*

An able and widely circulated monthly periodical devoted to the Literature of the Church. Each No. contains thirty-two well-printed pages and a finely executed Steel Engraving. * * *

Of its high position as a Literary Periodical, the steady increase of its circulation furnishes an all-conclusive evidence. It is replete with sound argument, sound diction and sound doctrine, and by all those who regard with interest the historical literature of the Church, will be welcomed most cordially.—*Lansingburgh Gazette.*

WM. H. ONDERDONK, Proprietor,
142 Broadway, N. Y

FAMILY TUTOR.

AN Episcopal Clergyman of this city, a Graduate of Columbia College, and familiar with teaching, is desirous of devoting a few hours a day in a family, to give instructions in the Classics and Elements of the French and Mathematics. He will take the most unremitting pains to promote the improvement of his pupils, and can refer to all the Clergy and most of the influential Laity.
Apply No 43 6th Avenue. December 14 3t.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells,* which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.
Reference of the highest character can be given.
For address, apply at the office of this paper.
Nov. 16—tf

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.
WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.
HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

REPORT FOR OCTR.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	3
Manufacturers		Mechanics	
Clerks	7	Clergymen	5
Physicians		Mariners	3
Students		Merchants	6
Steamboat Captain	6	Others	9
Lawyers	6		—
Public Officers	6		25
Agents	3		59
	—		—
	59	Total	86
Whole number of Policies Issued			6352

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Edward Haight.
Richard Sill.
Isaac Foyer.
Charles P. Burdett.
Isaac F. Cox.
John Wight.
Elizur Ward.
George Draper.
Francis Bourne.
Joseph M. Browning.
Walter T. Welchman.
Edward L. Houghton.
Harrison D. Hunt.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD.
" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD
" J. H Price, DD.
" Gregory T. Bedell.
" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing
EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year communces on the 1st. of September, and closes the ast of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.
Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following decriptions.

No. 1.—*A Swell Organ,* with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ,* with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved,* That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved,* That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.
(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks--persons in perfect health, free from personal or hereditary infirmity; *those who remain at home;* none who go to *California,* or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock one hundred thousand dollars, and all the reserved fund o the Joint Stock insurance is pledged for the payment o losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth,* to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California,* will be granted on the *Joint Stock principle only,* and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
Robert G. Fairfield.
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,581 36	
		$311,389 56	
Paid losses, expenses, and for purchased policies,	$34,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69	-124,416 44	—186,973 12
Nett accumulated fund,			$1,082 618 09
ASSETS			
Cash on hand,	$ 6,941 34		
Bonds and mortgages,	375,889 45		
Real estate,	16,968 11		
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47		
Loans on scrip,	6,015 01		
Paid at agencies, and in course of transmission,	12,760 70		
			—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified.
jne 8 tf

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid,* to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.